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THE THEOSOPHICAL SOCIETY IN AMERICA.

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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AS a boat's crew approaching the land in the face of an adverse wind and tide on a stormy night, enters at last within the shelter of the harbor, and feels the boat slip forward suddenly into quiet water, and as the winds hush under the protecting land, they rest on their oars with thankful hearts—some such feeling as this came upon the writer on looking, the other day, through the recent numbers of *The Hibbert Journal.* Almost every principle for which the theosophist has contended for the last thirty years, through good report and evil report, was accepted and admitted in one or another article by men among the most eminent, learned and thoughtful of our time; admitted, not in a niggardly and reluctant way, but cheerfully, with all the freshness and wonder of an original discovery. As one turned over page after page, article after article, number after number, it became evident that the ideals of the theosophist are winning all along the line; that the sacrifices of our martyrs have not been in vain; that an immense and marvelous revolution has indeed taken place in the best thought of the western world since the days, thirty years ago, when our first pioneers began to put forward thoughts that were then too often condemned as dangerous heresies, to be met with ridicule and persecution. Another thing becomes evident: that the hour for that pioneer work was chosen with consummate wisdom; that cyclic time was ripe for it; that the field of the world was ready for the seed. Therefore it comes that so many of the principles for which our first leaders fought seem now to be springing up of their own accord, freely, luxuriantly, in all kinds of unexpected places. And many who now advocate them would be astonished to find that they are only repeating what theosophists had already said; expressing principles and ideals which were matters of faith in the theosophical movement from the outset.

One of the fundamental thoughts of the theosophists, and one which brought keener persecution, perhaps, than any other, was the ultimate

unity of religions. The motive behind this idea was by no means to lessen reverence for Christianity by comparing it with other faiths. On the contrary, the moving principle was to "assert eternal Providence and justify the ways of God to man." In the spirit of that wonderful saying: "Other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one shepherd," the theosophist held it not compatible with the goodness of God to believe that the untold myriads born without the Christian faith, and who had never heard the Christian name, should be condemned to eternal punishment. On the contrary, the theosophist held that the All-Father had at all times placed within the reach of all men, in all ages, the spiritual light and teaching needful for the welfare of their souls, and that to all men had appeared the glimmering of the "small old path that stretches far away," whose end is immortal life. The theosophist held, and vehemently urged, that the so-called heathen religions must be viewed, not as snares of the evil one, but as the very provisions of spiritual light placed by divine Providence within the reach of all souls, in all lands and times; that, as being of divine purpose and inspiration, they must be reverently studied, with faith and fervor; as only thus could the whole plan of the world's religion, the world's divine teaching, be made clear.

So it is with supreme satisfaction that those who remember the early battle through which the theosophists had to pass, now read such articles as those in *The Hibbert Journal,* where the unity of the world's religious experience is taken as axiomatic. Thus, in the number of October, 1905, we find the Editor writing:

"If there is any considerable number of Christian thinkers who habitually take due account of the meaning of the great non-Christian religions, I must confess that the fact has escaped my observation. . . . Nor do I overlook the splendid labors of Oriental scholars. . . . they leave us all with no excuse for ignorance. But although the work of these thinkers deserves to be ranked among the greatest achievements of modern science, and although, as it seems to me, they have a close bearing on the problems of the Christian consciousness, the fact remains that in modifying the general form of Christianity they have effected next to nothing. *They have at least made incredible the doctrine of exclusive salvation, though this, to the scandal of Christendom, still remains in the formularies.*"

The Editor further writes: "Even those Christian thinkers who not only know of the existence of these religions—this we all may be supposed to do—but are acquainted with their history and doctrines, are none too eager to bring this knowledge into relation with current beliefs. It has repeatedly fallen to my lot to call the attention of writers on

Christian themes to this matter; to point out to them—what was very obvious—that the course of their arguments needed modification, in view of the existence of the non-Christian religions; that such and such a view of 'humanity' or 'the human race' would be flagrantly untrue if the five hundred million Buddhists were allowed to be human; and in these cases I have been met with answers which showed that the minds of the writers were unprepared for the reference—so unprepared, indeed, as to find it superfluous or even provoking. This again is no cause for surprise. For centuries past there has been so little foreign interference in the course of Christian thought that the mere possibility of its occurrence has passed out of sight. What wonder, then, if Christian thinkers regard the reference to Buddhism as a needlessly disturbing element—an impertinent intrusion of the foreigner, of which they are in no sense bound to take account? That men should refuse to recognize plain truth until the thunder of cannon has dinned it into their heads is, indeed, no new thing."

Even more explicit are the words of Rev. Heber Newton, in the January, 1906, number of the same journal. Dr. Newton, after winning wide fame as a liberal divine, was invited to become Select Preacher of Leland Stanford Jr. University, and is also Vice-President of the Liberal Congress of Religions, and President of the International Metaphysical League. Indicating the causes which are liberalizing our views of religion, Dr. Newton writes: "Religions are many, religion proves to be one. There are infinite variations of the religious life of man—there is one soul and substance of religion everywhere. Human nature, being one and the same, and the universe confronted by man being one and the same, human thought of the problems of the universe tends to develop towards one and the same generic form. Given the same stage of evolution with the same environment and the same ideas, beliefs, aspirations, cults and worships will appear. The astonishing parallelisms between the great religions of the earth prove to be no mere accidents, no cribbing from Moses by Plato, no benevolent assimilations of the ideas of Buddhism by Christianity. Religions apparently the most widely separated one from another, and seemingly the most alien one to the other, prove to have each its own sacred book, its own sacred institutions, its own body of belief. And these, however varied, are seen to be moving along one line of natural evolution, toward one and the same ethical and spiritual goal."

One can well believe that immense good will come from the influence of so broad and enlightened a teacher, radiating among the students of the great Western university.

The Hibbert Journal does more than merely preach the comparative study of religions. It puts it in practice. In the three numbers before us,

we have two scholarly and sympathetic articles on Buddhism. We have also two studies of Christianity, one by a Japanese Buddhist, the other by a distinguished Indian Mohammedan. M. Anesaki, the Japanese Buddhist who writes on Christianity, won our hearts at once by controverting one of the fallacies into which so many western Orientalists fall, when they come to write of Buddhism: the fallacy that the Buddha taught mere negation, a sublimed materialism. M. Anesaki writes: "The so-called Buddhist metaphysic, which mainly teaches these phenomenal aspects of our life, presupposes a long history of Vedic philosophy, which culminated in the contrast of the true universal self (*atman*) and the sensuous life (*jiva*). The enlightenment of the pre-Buddhistic philosophy consisted in the abandonment of the empirical life and the realization of the true ego, or the absorption into the highest being (Brahmanirvana). The Buddhistic ideal of Nirvana, the wisdom of the truth, the meditation leading to it, and the good conduct—all these teachings are founded upon the Brahmanic philosophy. Buddhism teaches the non-entity of the ego, and uses the very term *atman* for the ego which is to be annihilated. But that means the transcendence of the empirical ego, which is made up of constituents, and after this extinction there remains the universal *Bodhi,* the highest, eternal life in Truth. In this respect Buddhism is no heterodox branch of the Brahmanic philosophy and religion. Buddhism has grown out of the very philosophical soil of the Brahmanic wisdom. Though the powerful personality of the founder had given the religion a very strong impression of faith in and love of the Master, its enlightenment consisted in the intellectual conviction of the truth; and the calm resignation of all worldly interests by the Master has become typical of a Buddhist saint."

This learned Japanese Buddhist, professor of the Philosophy of Religion in the Imperial University of Japan, holds that the *atman* whose reality is denied by the Buddhist is the *jivatman* of Vedanta teaching, not the *Paramatman;* the personal self, and not the Supreme Self, which is one with Bodhi, the highest spiritual being. It has always seemed to us that this is the true view; that it is the self of selfishness which is denied, not that Supreme Self, which is the One Being, and which is also the final reality within each of us, according to the Great Word: "That thou art!"

It will be seen that this learned Buddhist holds very much the view which is put forward in an article in this number of THE THEOSOPHICAL QUARTERLY, on "the Religion of India,"—that Buddhism is "no heterodox branch of the Brahmanic philosophy" but a vital growth of the pre-Buddhistic wisdom of India. Yet we find here also the misleading use of the adjective "Brahmanic" for that wisdom, although, as the article referred to shows, its genealogy is not Brahmanic at all. Buddhism

is an outgrowth of the Rajanya wisdom-religion, as surely as the Buddha himself was of the royal race of Ikshvaku.

Of many admirable articles in the same journal, our space allows us only to refer to one more: that of Sir Oliver Lodge on "Life." That intuitive and valorous man of science says:

"In many writings I have urged that life is not a form of energy, but is a guiding or directing principle—a guiding principle which can utilize and control terrestrial matter and energy to definite ends, producing results that would not otherwise have occurred, such as birds' nests and buildings, and the bodily organisms characteristic of animals and plants; but doing this always by directing otherwise existing energy along definite channels, and not affecting its quantity in the slightest degree. Furthermore, I have expressed the conjecture that life itself is not even a function of matter or of energy, but is something belonging to a different category; that by some means at present unknown it is able to interact with matter and energy for a time, but that it can also exist in some sense independently; although in that condition of existence it is by no means apprehensible by our senses. It is dependent on matter for its phenomenal appearance, for its manifestation to us here and now, and for all its terrestrial activities; but otherwise I conceive that it is independent, that its essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary; and I conjecture that it is subject to a law of evolution—that a linear advance is open to it—whether it be in its phenomenal or in its occult state."

If one wishes to gauge the immense strides made by the thought of the last quarter-century, one has only to compare this luminous and genuinely theosophical view with Tyndall's famous pronouncement in the Belfast Address: "We find in Matter the promise and potency of all forms of life."

Sir Oliver Lodge ends his article thus: "We do not know how to generate life without the action of antecedent life at present, though that may be a discovery lying ready for us in the future; but even if we did, it would still be true (as I think) that the life was in some sense pre-existent, that it was not really created *de novo,* that it was brought into actual practical every-day existence doubtless, but that it had pre-existed in some sense too: being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return.

"Indeed, it cannot in any proper sense be said ever to have left that storehouse, though it has been made to interact with the world for a time; and, if we might so express it, it may be thought of as carrying back with it into the general reservoir any individuality, and any experience and

training or development, which it can be thought of as having acquired here. Such a statement as this last cannot be made of magnetism, to which no known law of evolution and progress can be supposed to apply; but of life, of anything subject to continuous evolution or linear progress embodied in the race, of any condition not cyclically determinate and returning into itself, but progressing and advancing—acquiring fresh potentialities, fresh powers, fresh beauties, new characteristics such as perhaps may never in the whole universe have been displayed before—of everything which possesses such powers as these, a statement akin to the above may certainly be made. To all such things, when they reach a high enough stage, the ideas of continued personality, of memory, of persistent individual existence, not only may, but I think must, apply; notwithstanding the admitted return of the individual after each incarnation to the central store from which it was differentiated and individualized."

Here is the whole principle of Reincarnation, as taught by the sages of ancient India, stated with admirable insight and philosophical consistency. It is almost startling to compare this sentence of Sir Oliver's: "(Life) being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return. Indeed, *it cannot in any proper sense be said ever to have left that storehouse, though it has been made to interact with the world for a time,*" with the words of Krishna, in the Bhagavad Gita, where, speaking as Life, he says: "*Though I am the unborn,* the Soul that passes not away, though I am the lord of beings, *yet as lord over my nature I become manifest,* through the power of the soul."

One thing only remains to be said. Every principle contained in these most eloquent and luminous articles which we have quoted from *The Hibbert Journal* is to be found, for the most part explicitly declared, in the great and epoch-making works which bear the name of H. P. Blavatsky. For announcing these principles more than a quarter of a century ago, she was ridiculed, attacked, persecuted. Most of all, the defence of the inspiration of the non-Christian religions brought her bitter opposition and hostility. One great principle more brought the culmination of her persecution: the courageous declaration of the truth that physical forces can be made to obey directly the immortal will of man; that physical phenomena can be wrought directly by the trained will of the Occultist.

This assertion, and the experiments by which she demonstrated it, were made the occasion for a campaign of attack and calumny against her, from which the name of that great martyr of science has not yet been publicly cleared, and it is a simple act of justice to call attention to this, now that the vital principles for which she fought and suffered are taking their proper place in the thought of our time.

The day may not be far distant, when the heroic and intuitive work of this great pioneer will be more truly estimated by the world at large. We discern the first twilight of that dawn in these words of Dr. Heber Newton, in the article already cited:

"Even the one aspect of the doctrine of the incarnation contained in the Catholic creeds which most offends the average man, and which by our modern wisdom is most suspect—the dogma of the Virgin Birth —is coming to be seen to be no peculiarity of Christianity, but the accompaniment of this doctrine of the incarnation wherever it has been held; possibly as an expression of the superstitiousness which is found among all people in every age, possibly also as a symbol of a profound ethical and spiritual truth, a hieroglyph capable of being translated into terms of the spirit; the key to which, little as our Christian theologians imagine it, is to be found in primitive pagan nature-myths, and in the later poetic philosophic speculations of *"the hidden wisdom" of antiquity, which our modern theosophists are recovering for the western world."*

One cannot resist a smile at the thought of "hidden wisdom" of antiquity consisting largely of "poetic philosophic speculations." It is, in truth, the fruit of quite other faculties. Yet the acknowledgment is a handsome one, for which THE THEOSOPHICAL QUARTERLY tenders its best thanks.

It has repeatedly been stated that, at the outset, Mme. Blavatsky did not teach Reincarnation, adding this doctrine only after she had visited India in 1879, and studied the philosophy of the Vedanta. It has even been said that H. P. B. was unacquainted with the twin doctrines of Reincarnation and Karma while in America, holding doctrines which might be described as sublimated Spiritualism. It is curious that in this discussion attention does not seem to have been called to the following passage, which should set the matter at rest once for all. For we have here the entire teaching of Reincarnation and Karma, as well as the philosophical principles which underlie that doctrine, and we have, further, a thorough familiarity with eastern esoteric teaching; everything, in fact, except the word "reincarnation." Let the passage speak for itself: "Nirvana means the certitude of personal immortality and in *Spirit,* not in *Soul,* which, as a finite emanation must certainly disintegrate its particles, a compound of human sensations, passions, and yearning for some objective kind of existence, before the immortal Spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadana,* that state of longing for *life,* more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the

"Upadana" or the intense desire which produces WILL, and it is *will* which developes *force,* and the latter generates *matter,* or an object having form. Thus the disembodied *Ego,* through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma,* the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," *i. e.,* that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self, the *real and heavenly man,* merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth." (*Isis Unveiled,* Vol. II., page 320). Note how close is this view to that of the learned Japanese Buddhist already quoted.

Man is very proud of his notion that "I am I." Possibly it is another case of "vanity, all is vanity." True it is that man has evolved to that point in his life when he knows that he is an animal man and that he is a spiritual being, and also he can comprehend the uses and possible necessity of the lower order of life. It certainly is a long step to the front, although it has taken many aeons of time to bring the clumsy fellow to realize the fact. In his egotism he desires to make his fellow man think that he is the one grand conception of the gods; this is simply pure and unadulterated vanity. Some men know more than others, but the wisest of them does not know enough to be proud of. The ant and the bee, as everybody knows, or ought to know, show intelligence and reasoning capacity far beyond some men. We do not seem to comprehend that the ant may *know* it is an ant, and the bee and all animals know that they are what they are and their special part in the evolution of the soul. The spirit of the hive is always present in not only the bee's life, but in the life of every creature that is not abnormal to its genus or species and is partaker in the knowledge and consciousness that it is a bee or whatever form of sentient nature it represents. All represent that point of evolution that is continually proceeding from the Kosmic Soul and from which all consciousness comes. Does anyone suppose that this divine consciousness is not aware of all that *It* is itself, and that it informs all of the different forms of life with a knowledge of their (the lives,) own peculiar destiny and use in the great world of becoming? When we proceed to that point that we may know what is going on in the mind of the ant it is possible that our peculiar ignorance may get some enlightenment. Our own knowledge from our present outlook is very

limited, taking into consideration our solar system or even our own little world. Even our moral and religious responsibility is in somewhat of a chaotic state, and every attempt to improve it, although the effort is a step in advance, shows us that we have only arrived at a partial understanding or the fringe of the truth regarding that which many look upon with pride and self-gratulation. A rather sad commentary on the whole wise system are our prisons, insane asylums and poor-houses, and other safeguards to protect us from ourselves. How necessary it is in trying to gain an insight to the mysteries of the One Life that we take into consideration Nature in its entirety; the glimpse we get from studying our own life (human life) and environment only gives us partial truth, and we are apt to become crystalized and biased if we go no further. Our charity and our comprehension of the visible and invisible worlds around and below us must be enlarged and the necessity of each must be made a part of our knowledge in our aspiration for greater wisdom. The One Life is that of all, and to comprehend *It* we must forever strive to be in harmony with all that lives, and that condition may be attained by seeking with pure heart the Divine Intelligent Nature in all forms of the One Life.

Is there anything in the Universe which is finer than the man who never speaks an evil thing of a brother? If one could combine a perfect adherence to this principle together with a constant striving against his lower nature, he has a philosophy of life which is ready-made and almost perfect. Both injunctions are of the earth earthy and of heaven divine. How grand and God-like. It seems to me that I can hear Jesus speaking as he stooped and wrote upon the ground, "He that is without sin among you, let him first cast a stone at her." What wondrous love and compassion does that ideal character of Christ express; and how little do those who put forth the idea that he died upon the cross to expiate the sins of mankind realize the divinity of his great individuality. In his life is where the race must learn the lessons that teach the immortality of the soul, not in his death. The universal and God-like love for all the poor and suffering, and the rich and suffering was bestowed alike where pain and sorrow had released the soul. The man of sorrows was the comforter of all the souls of those who were sorrowful, both the rich and the poor. No class or condition of men but what felt his great and divine love. Let us say he was a man and that he had evolved in many lives through suffering and pain until he stood far above all the race in love and compassion and noble wisdom. That he was the flower of all good and divine men that had lived and gone before him. Twenty centuries have passed away and the divine spirit of his life, his great soul, notwithstanding his so-called followers have in all ages failed to comprehend him, fills the whole earth with its glorious beauty of love and compassion. Wherever there is sin and sorrow, and they are twin children, his voice is heard

saying, "Come unto me and I will give you rest," meaning give up the pride and ambition for personal power and worldly advancement. Sink all thought of self in the individualism of the divine, and become the disciple that will inherit the Kingdom of the Father with me. Many are looking for the second coming of Christ during this century, and there are many things that point to the coming of a great being at the close of this century. That it will *not* be the mythical Christ that is expected by certain religious sects I certainly believe, but that the flower of many spiritual beings of ages long past will come at the close of this century I do certainly believe. It will be in power and great glory, but not such power and glory as those people believe in who believe they are the elect and can only see in it worldly Kingdoms with spiritual crowns.

THE WAY.

One of our greatest difficulties is:

MISCONCEPTION OF THE WAY.

The Way is very simple, very plain, very near.

We think the Way is elaborate, complex, difficult. We read our own natures into it. This makes it seem far away.

The Way is closer to us than any other thing, once we strip our thoughts of their vain imaginings.

The Way is like a thing too close to the eye to be seen: yet the heart may sense the presence of the object. So with the Way.

No one is able to help us to find the Way, to divest our mind of the complex image it has built up around the Simple and the Lonely, because we do not know that there is this false image, and so we tell no one.

Hence we live within our unregarded barriers and under that the sky is shut out.

Let each one then ask himself: What is the Simple and Beautiful Way?

The Way is within each, and is to be found by divesting ourselves of the false and elaborate garments of fancy and sentiment and erroneous thought under which we have concealed the true image of the Way.

Look thou then, where the gods await thee, upon the open and the Glorious Way!

ZEPHYRUS.

BHAGAVAD GITA.*

Introduction to Book III.

KRISHNA has unveiled to Arjuna the teaching of the divine Soul, unborn, immemorial, ancient, who is not slain when the body is slain. He has regarded the Soul also as ever passing through death and birth, and therefore imperishable. He has challenged Arjuna to valor, calling on the warrior in him to fight. From valor he has passed to the kindred virtue of high disinterestedness: let not the fruit of thy work be thy motive; standing in union with the Soul, carry out thy work, putting away attachment. And he has insisted that this union with the Soul, this soul-vision, is the great matter, the road of liberation, the way of peace.

Arjuna is perplexed. If soul-vision be the chief matter, why work at all? Above all, why engage in such a terrible work as this warfare of kindred? Were it not better to rest in soul-vision, where all is peace?

To this doubt, as to those that preceded it, Krishna now addresses himself. It might be well to rest in soul-vision, withdrawing from all work and warfare, were it possible to do so. But it is impossible. A mere withholding of the hands is not the real Cessation; for where the hands are withheld, the mind still works, the desires are busy, the little voices of lust and wrath are clamorous. Rest lies not here. All life is in motion forever. To escape from motion we should have to escape from the One Life; and that is forever impossible.

Not work and warfare bind us, but the attitude of the heart. There is that mysterious power called Desire, which would draw all things to itself, which would absorb the life of all things within its reach, drawing them vampire-like into its circle. This is what binds the heart and soul. Desire is the enemy; lust is the enemy; wrath is the enemy; selfishness is the enemy. Desire, selfishness, has created, as it were, a whirlpool, a backwash in the great river of life; and here sorrow is born and misery and bondage.

Therefore let him purify his heart of Desire. Let him purge Desire thoroughly from his heart, so that not a trace or stain may remain. Then shall he find the secret: that work and rest are one. Right work with the Eternal Will means also perfect divine rest and peace. So soul-vision is not opposed to work; but soul-vision is opposed to Desire, to selfishness, to lust and wrath.

A word as to the two systems spoken of, the Sankhya and Yoga. There is much to show that the explicit mention of these systems by

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name, in the third, as in the second book, is a later addition; not as altering the meaning, but as making it clearer and more intelligible to students familiar with the views of the Sankhyas and the Yogas. For us, who are not thus familiar with them, a word of explanation may be helpful.

The Sankhya system, so far as it has come down to us, held that the Spirit of man, Purusha, is chained to Nature, Prakriti, through the forms of Intellect, Buddhi. Regarding Nature through the intellect, the Spirit of man believes himself to be immersed in Nature, and identifies himself with Nature's triple Powers, Substance, Force and Darkness. Thus comes bondage, and intellect is that which ensnares. The Spirit of man must free himself from this snare of false identification; then he will stand alone, eternal, liberated. This is the Sankhya system, here alluded to, and its characteristic words are: Spirit of man, Nature, Intellect and the three Powers, Substance, Force, Darkness; or, in Sanskrit: Purusha, Prakriti, Buddhi, Sattva, Rajas, Tamas.

In part, at least, this system is drawn from the Katha Upanishad, "In the House of Death." In the third section of that ancient tract of the Mysteries, the tenth and eleventh verses read:

The impulses are higher than the sense-powers; emotion is higher than the impulses; understanding is higher than emotion; the soul, the great one, is higher than the understanding; than the great soul the unmanifested is higher; than the unmanifested the Spirit, Purusha, is higher. Than the Spirit none is higher; that is the foundation, the supreme way.

This is the passage freely quoted, at the close of our third book, and introduced by the words of quotation: They say; the equivalent of: It is written. Here we see what is probably the germ of the Sankhya classification quoted from the Katha Upanishad, and given an avowedly Sankhya coloring in the Bhagavad Gita.

According to the Yoga doctrine, God is the great fact of life; God is "all things in all things." And liberation comes by holding in thought to God, and doing all as from God and for God. This is "the way of works," or "the way of union through works," of the Yogas. And the perception of God is said to come through inspiration, or illumination, or soul-vision, for which the word Buddhi is used.

Thus in the Sankhya system Buddhi is the name of the power that binds; in the Yoga system, it is the name of the power that makes free. The same word is used in quite opposed senses. And a part of the difficulty in translating the Bhagavad Gita lies in this, that we must be able to see in which of these two opposed senses the word is used, each time is occurs.

The truth is, there is a surface opposition, not a fundamental one. For each of our powers alternately binds and frees us. It frees us

and lifts us, when we are below it; it binds us, if we try to rise above it, without mastering its lesson. And just such a contradiction as this, which is in truth no contradiction, is the theme of this book of the Gita. We are to be liberated from bondage to works; yet this liberation is not reached by ceasing from works.

Book III.

ARJUNA SAID:

If soul-vision be deemed by thee greater than work, O arouser of men, then why dost thou engage me in a terrible deed, O thou of flowing hair?

With confused speech thou deludest my thought, as it were; then declare one thing clearly, whereby I may gain the better way.

THE MASTER SAID:

[In this world a twofold rule was declared by me of old, O sinless one: by union through wisdom for the Sankhyas; by union through works, for the followers of Yoga.]

Not by withholding from works does a man reach freedom from works, nor through renunciation alone does he win supreme success.

For none ever for an instant even remains without working works; for he is made to work works involuntarily, through the Powers born of Nature. (5)

He who, restraining the powers of action, dwells remembering in mind the objects of sense, such a one, wholly deluded, is called a false ascetic.

But he who, controlling the sense-powers by the mind, Arjuna, enters through his powers of action on union through works, he, detached, gains excellence.

Do the work that is laid on thee, for work is better than ceasing from works; nor could thy bodily life proceed, if thou didst cease from works.

Except by work done through sacrifice, this world is bound by works; therefore, do thou, son of Kunti, carry out thy work to that end, free from attachment.

[Putting forth beings united with sacrifice, the Lord of beings declared of old: By this shall ye increase and multiply; let this be your cow of plenty, granting your wishes. (10)

[Nourish the gods through this; may the gods also nourish you! thus mutually nourishing each other, ye shall gain happiness supreme.

[For the gods, nourished by sacrifice, will grant you the feasts that you wish. He who eats, not giving to them of what they give, is a thief indeed.

[The righteous, who eat what is left from the sacrifice, are freed from all sins. They sinful eat sin, who prepare food for themselves alone.

[From food are born beings; from the Rain lord is born food; from sacrifice is born the Rain lord; sacrifice is born of works;

[Know that works are born of Brahma; Brahma is born of the Everlasting. Therefore the all-present Brahma is set firm for ever in sacrifice. (15)

[He who makes not to revolve the wheel thus set revolving, sinful of life, making a pleasure-ground of the senses, he, son of Pritha, lives in vain.]

But the son of man who, rejoicing in the Soul, delighting in the Soul, finds contentment, verily, in the Soul, for him no work remains to be done.

There is no gain to him through work done, nor through what is left undone in this world below; nor among all beings is there any whom he need beg for any boon.

Therefore detached carry out ever the work that is to be done; for the man who accomplishes his work detached wins the supreme.

For through works did Janaka and his like achieve supreme success. And deign thou also to work, having regard to the host of the people.

Whatever the best does, that lesser folk do also; what example he sets, that the world follows after. (21)

For me, son of Pritha, nothing remains that should be done throughout the three worlds, nor aught to gain that I have not gained; yet I engage in works.

For if I should not engage in works unceasingly, even for a moment, —since all beings put forth their energy in obedience to mine,—

These worlds would sink away, were I not to carry on works, and I should cause confusion among them, and bring destruction to these beings.

As the unwise work, attached to their work, O son of Bharata, so let the wise man work detached, working for the order of mankind.

Let him not cause a breach in the understanding of the unwise, who are attached to works, but rather let the wise man lead them in all works, engaging in them in union with the Soul. (26)

Works are being wrought on all hands by the Powers of Nature; only when the soul is deluded by egotism, does one think himself to be the doer.

But he who knows the truth, O mighty armed one, as to the separateness of the Powers and works, understanding that the Powers work in the Powers, is not attached.

Those who are deluded by the Powers of Nature become attached to the works of the Powers; they see not the whole, and are slow of understanding; let not him who sees the whole cause them to waver.

In Me renouncing all works, through perception of oneness with the Oversoul, without expectation or sense of possession, fight thou, thy fever gone! (30)

The sons of man who follow ever after this mind of mine, full of faith, without cavil, they indeed are freed by their works.

But they who cavil, and follow not this mind of mine, know them, led astray from all wisdom, as lost through lack of understanding.

The wise ever strives conformably with his nature; beings follow their nature,—what will constraint avail?

Lust and hate are lodged in the object of every sense; let him not come under their sway, for they lie in wait about his path.

Better one's own duty without excellence than the duty of another well followed out. Death in one's own duty is better; the duty of another is full of danger. (35)

ARJUNA SAID:

Then under whose yoke does man here commit sin, unwillingly even, O descendant of Vrishni, as though compelled by force?

THE MASTER SAID:

It is lust, it is wrath, born of the Power of Force; the great consumer, the great evil,—know this to be the enemy.

As flame is wrapped by smoke, as a mirror is veiled by rust, as the germ is enwrapped by the womb, so is this enveloped by that;

Wisdom is enveloped by that eternal enemy of the wise, whose form is Desire, O son of Kunti, an insatiate fire.

The sense-powers, the emotions, the understanding are its dwelling place; through them Desire deludes the lord of the body, enveloping wisdom. (40)

Therefore in the beginning restraining the sense-powers, O bull of the Bharatas, do thou put away this evil, destroyer of wisdom and knowledge both.

They say the sense-powers are higher than objects; than the sense-powers emotion is higher; than emotion understanding is higher; but higher than understanding is He.

Thus awaking to Him who is above understanding, establishing thy soul on the Soul, slay the enemy, O mighty armed one, whose form is Desire, who is hard to overcome.

Introduction to Book IV.

The Bhagavad Gita is made of many threads entwined together. The primary motive, the dismay of Arjuna on the field of fratricidal war, is always kept in sight, though subordinated to the more universal motive, the battle of the soul for liberation. That is the perpetual theme; and just as the soul turns this way and that, in doubt and manifold perplexity, before the path becomes clear to it, so does this scripture turn this way and that, meeting doubt after doubt, resolving perplexity after perplexity.

But another aim is held in view. From time to time a chapter of the Mystery doctrine is dropped in, as it were, into the main progression of the poem, in a way not at first evidently related to the immediate problem of the soul. In this way we have two parts of the Mystery doctrine set forth in the present book: the transmission of the Mystery doctrine through certain specially gifted and qualified races; and the doctrine of Avatars, or divine incarnations, through which the teaching of the Mysteries is from time to time renewed and restored.

As to the first theme: the transmission of the Mystery doctrine through certain races, Krishna says that he declared this teaching to the Solar lord, who told it to Manu, from whom it was handed down, through Ikshvaku to the Rajanya sages. There is really a profound meaning in every word of this. Beginning at the nearer end of the chain, the Rajanyas, or Rajputs, are the great warrior race of ancient India, a red or bronze-colored race akin to the ancient Egyptians, and to one element among the ancient Chaldeans. To this red warrior race belonged Vishvamitra, seer of the Gayatri and Rishi of the third circle of the Rig Veda hymns; to the same race belonged the great teachers of the most ancient Upanishads; to the same race belonged Rama, esteemed a divine incarnation, and Krishna himself, also esteemed an Avatar. And in later ages to this same race belonged not only prince Siddhartha the Compassionate, known as Guatama Buddha, but the greatest of the Buddha's disciples; among others, those who carried the Buddha's teaching of the Good Law northward through the Himalayas into Tibet. Therefore this declaration of Krishna's, that the Mystery teaching, the secret doctrine, as he calls it, was handed down from master to disciple among the Rajanya or Rajput sages, has a most defined and significant meaning, and is the clue to much of the mystical history of the East, involving

Egypt and Chaldea, as well as India, and in later ages China and Tibet, and the lands, further to the East, like Burma, Siam, Korea and Japan, which received the doctrine from India.

Again, we are in this fourth book initiated into the doctrine of Avatars, or divine incarnations, which is the complement of the transmission of the Mystery doctrine. For through these Avatars the Mystery doctrine has, in fact, been revealed to the world in age after age, just as Krishna says; and in every case we can trace the river of mystical teaching back to its source in some great Teacher, who not only taught, but in his own person lived, the Mystery doctrine. From such as these the world has drawn all its spiritual religions, without exception; and there is much mystical history of this character in the progression of the great race which Krishna indicates: the race from which came the red Rajputs or Rajanyas.

Krishna then returns to the problem of the soul and its struggle for liberation, and uses the thought of the divine incarnation to make one aspect of that struggle clear. He suggests the twofold character of such a divine incarnation: first, the Great Soul, which dwells perpetually in the highest meditation, in the sunlight of the Eternal; and then the personal apparition of that same Great Soul, which appears as man among men, passing through the gates of birth, and suffering mortality. It is, in his degree, the same thing with the seeker for spiritual life. There is the divine Soul, the Higher Self; there is also the personal self, which suffers and bears the burden of the conflict. By discerning the truth as to these two, the Immortal and the mortal, the chief cloud on the path will be lifted, and the perplexity concerning work and abstinence from work will be resolved. Whatever comes from the personal self, and is done for the personal self, whether against the Higher Self, or the Self in others, is "work which binds," and from this he shall abstain Whatever comes from the Higher Self, and makes for the Higher Self, whether in oneself or in others, is work that makes free, and is therefore to be carried out.

Again, Krishna uses the great thought of Sacrifice, and the eastern ceremony of sacrifice, to impart further light. Let every act be done as a sacrifice to the Most High, and thus all bonds binding acts to the personal self will be cut; thus all acts will become expressions of the divine Will, of the will of the Higher Self. And every aspect of sacrifice is thus touched and illumined, the formal worship of the ritualist being irradiated with spiritual light. "Blessed are they who eat of the leavings of the sacrifice" means much more than the subsistence of the priests on the offerings of the faithful. It means that every act, every work, must be done primarily with the thought of sacrifice to the Most High; and that this consecrated work will bring to him who offers it the most ample reward "even in this present world," so that he thus becomes an "eater

of the leavings of the sacrifice;" nourished in spirit, heart, mind and body by the reward which his sacrifice brings to him, under the Law. But greatest of all is the sacrifice of wisdom, and "he who is perfected in union, in due time finds wisdom within his own soul."

Book IV.

This imperishable teaching of union I declared to the Solar lord. The Solar lord imparted it to Manu, and Manu told it to Ikshvaku.

Thus the Rajanya sages knew it, handed down from Master to disciple. This teaching of union has been lost in the world through long lapse of time, O consumer of the foe.

This same immemorial teaching of union I have declared to thee to-day; for thou art my beloved, my companion; and this secret doctrine is the most excellent treasure.

ARJUNA SAID:

Later was thy birth, O noble one, earlier the birth of the Solar lord. How then may I understand this, that thou hast declared it in the beginning?

THE MASTER SAID:

Many are my past births and thine also, Arjuna; I know them all, but thou knowest them not, O consumer of the foe. (5)

Though I am the Unborn, the Soul that passes not away, though I am the lord of beings, yet as lord over my nature I become manifest, through the magical power of the Soul.

For whenever there is a withering of the Law, O son of Bharata, and an uprising of lawlessness on all sides, then I manifest myself.

For the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age.

He who thus perceives my birth and work as divine, as in truth it is, leaving the body, he goes not to rebirth; he goes to Me, Arjuna.

Rid of rage and fear and wrath, become like Me, taking refuge in Me, many made pure by the fire of wisdom have entered My being. (10)

In whatever way men approach Me, in that way I love them; in all ways the sons of man follow My way, O son of Pritha.

Desiring the success of their works, they worship the deities here; for quickly in the world of men success comes, born of works.

The Four Caste Rule was formed by Me, according to the division of powers and works; know Me as its maker, I who forever am above all works.

Works smear Me not, nor am I allured by reward of works; he who thus knows Me well, such a one is not bound by works.

Thus knowing, those of old who sought liberation engaged in works. Do thou therefore that same work which was done of old by the men of old. (15)

As to what is work, and what not work, even seers have been deceived; therefore I shall declare work to thee, knowing which thou shalt go free from darkness.

One must understand works; one must understand also what is forbidden; and one must understand abstinence from works; the way of works is hard to trace.

He who sees abstinence from work in work, and work in abstinence from work, he is wise among the sons of man; he possesses union, and has accomplished the whole work.

He whose initiatives are all devoid of lust and false imaginings, the wise say that that sage has burned up works in the fire of wisdom.

Giving up attachment to the reward of works, ever content, not seeking boons, though thoroughly wrapped up in work, such a one engages not in work. (20)

Without expectations, with imagination well ruled, ceasing from all grasping, with the body only engaging in work, he incurs no sin.

Content with what comes of its own accord, beyond the opposites, without sense of ownership, equal in success and failure, though engaging in works he is not bound.

Works fall away from him, whose attachment is gone, who is set free, whose thought rests in wisdom, who works for sacrifice alone.

The Eternal is the offering, the Eternal is the sacrificial butter, the Eternal is in the fire, by the Eternal is the sacrifice made: the Eternal, verily, is to be approached by that sacrifice, by him intent on the work of the Eternal.

Some who seek union worship through sacrifice to the gods; but others offer self-sacrifice as a sacrifice in the fire of the Eternal.

Others offer up hearing and the other powers in the fire of self-control; others offer sound and other things of sense in the fire of the powers. (26)

Yet others offer all the works of the powers and the works of the life-force in the fire of control by the soul, the fire that wisdom kindles.

There are sacrificers of wealth, sacrificers through fervor, sacrificers

for union, sacrificers through study and wisdom, well-ruled, firm in their vows.

So others offer the life-breath in the downward breath, or the downward breath in the life-breath, guarding the ways of the life-breath and the downward breath, devoted to breath-control.

Others restrained in food, offer the life-breath in the life-breath; all these knowers of sacrifice, through sacrifice wear away their darkness.

They who eat the ambrosial leavings of the sacrifice go to the immemorial Eternal. Not this world even belongs to him who sacrifices not, how then the other world, O best descendant of Kuru? (31)

Thus are many forms of sacrifice set forth before the Eternal. Know them all to be born of works; thus knowing, thou shalt be set free.

Better than the sacrifice of wealth is the sacrifice of wisdom, O consumer of the foe! Each and every work is consummated in wisdom.

Seek for wisdom with obeisance, questioning and service; the wise, who know the truth, will point the way of wisdom to thee;

Knowing which, thou shalt not again come to confusion, O son of Pandu; and by it thou shalt behold all beings without reserve in the Soul, and thus in Me. (35)

Even though thou art the chief sinner among all sinners, thou shalt cross to the further side of evil in the boat of all-knowledge.

As a kindled fire reduces the fuel to ashes, Arjuna, so does the fire of wisdom reduce to ashes all works.

For no purifier can be found equal to wisdom; he who is perfected in union in due time finds that within his own soul.

He who is full of faith gains wisdom, seeking after it with powers controlled; gaining wisdom, in no long time he enters the supreme peace.

But the unknowing, who has no faith, who is full of doubt, falls; neither this world, nor the world beyond, nor happiness are for him who is full of doubt. (40)

Works bind not him who offers up works through wisdom, who by wisdom has cut through all doubt, who is full of the Soul, O conqueror of wealth.

Therefore with the Soul's sword of wisdom cutting through every doubt born of unwisdom that dwells in the heart, arise and go forward to union, son of Bharata!

CHARLES JOHNSTON.

A STUDY OF LIFE.

III.

The Rhythm of Life.

ANY study of the correlations of forces, and especially the relations of the vital force with the rest, leads irresistibly to the conviction that life is almost unthinkable without motion, and that it has its rhythmic changes in every form of being, the orderly sequence of these changes making up what may be called cycles of existence. The existence of a human being, from the first sign of unconscious life in the germ-cell, to the last moment of physical life on earth, has been called "the individual cycle of evolution." Life is not confined to humanity, however, nor to individual existence of any kind, and so we may recognize great waves of vital energy sweeping outward in ever-widening circles, "like water that a pebble stirs." In a universe whose wonderful symmetry becomes the more astounding with every step in its study, we are taught by degrees that all its balanced movements have their limit, that the rhythm of life is regular, not intermittent, and that each cycle, from the life-time of the smallest fly, born to sport for a day in the sunshine, to the circling of that sun through all the stations of the Zodiac, has its beginning, its middle, and its end.

In the life of man, the alterations of day and night form the most obvious periods, and then the changes of the seasons, and in a more arbitrary way, the cycles of the years and the centuries. These are time-measures, but they are also life-measures, and besides those set down in the calendar, we know that regular periods mark off our lives, and that the vital force has its ebb and flow as well as its tides. Dickens's description of the death of Barkis, who "went out with the tide," embodies the almost universal belief among sea-faring people that life ebbs with the tides. In Darwin's *Descent of Man,* he says that our most ancient progenitors apparently consisted of a group of marine animals, and observes further, that "animals living at about the mean high-water, or about the mean low-water mark, pass through a complete series of tidal changes in a fortnight. * * * Now it is a mysterious fact," he continues, "that in the higher, and now terrestrial vertebrata, many normal and abnormal processes have one or more weeks as their periods, such as the gestation of mammals, the duration of fevers, etc."

And Dr. Laycock, in an essay on *The Periodicity of Vital Phenomena,* says: "I think it impossible to come to any less general conclusion than this, that in animals changes occur every 3½, 7, 14, 21, or 28

days, or at some definite number of weeks." * * * And it is a physician who states that in health the human pulse is more frequent in the morning than in the evening for six days out of seven, and on the seventh day it is slower.

In other departments of science, the same law seems to prevail; the number of colors in the spectrum, and the notes of the musical scale, for example, are strictly analogous to the scale of chemical elements, in which Hellenbach says that we find a law of periodicity governed by the number seven, an opinion apparently shared by Professor Crookes. The Kabbalists said that all things depend from the seventh, and Hippocrates wrote, nearly fifteen hundred years earlier, that the number seven "tended to be the dispenser of *life,* and the source of all its changes. And as the moon changes her phases every seven days, so this number influences all sublunary things."

In the first chapter of *Genesis,* (correctly translated) we are told that "God made the sun to measure out the day, and the moon to measure out the night," and the Psalmist says: "He appointed the moon for seasons." Far more is meant by the latter sentence than can be realized at a casual glance, for in studying the rhythm of physical life, we are compelled to admit that it is the moon that measures out its periods, and not only controls the tides, but the ebb and flow of animal life as well. Most students of modern languages have wondered why the moon should be masculine in German, while feminine in most of the other tongues of Europe. Max Müller, in his *Science of Language,* tells us, to explain this discrepancy, that the moon was originally masculine, and was called *"the Measurer,"* as she was the measurer and ruler of time. In India, Chaldea, and among the early Semitic races, the moon was masculine, while the later Hebrews connected Jehovah directly with the moon as a symbol of the reproductive power in nature. Then came the worship of the moon as of either sex (or both), and finally that solar and lunar worship which divided the nations into warring camps, and originating in the dual aspect of the moon, at last terminated in the separate worship of sun or moon, leading to events described long afterwards in the great Indian epic, the Mahabhârata. Even the Fathers of the Christian Church —Origen and Clement especially—looked upon the moon as the symbol of Jehovah, the giver of life in the physical world.

Nor was the moon reverenced only as the Measurer of Time. Through the coincidence of her periods with all those connected with the bearing of children, she was considered to have great power over all physical nature, and the lunar magnetism was believed to generate life, to preserve and to destroy it, as the goddess herself, the *Diva Triformis,* was worshipped as Diana on earth, Hecate in the under-world, and Luna in the heavens.

The idea of physical life is, after all, the most important one in con-

nection with the moon, and the farther back we go into the records of antiquity the more elevated this symbolism appears. It has followed the usual course of all symbols; formulated by lofty minds, perhaps by Divine teachers, and figuring the most abstract truths, these symbols gradually became associated in the popular mind with purely physical phenomena, or were degraded into puerile superstitions like those connected with the left hind leg of a graveyard rabbit.

We seem to have wandered far afield from the idea of the rhythm of life, but it was in the endeavor to show that we may always get back from what seems a purely physical symbol to the most spiritual conceptions of manifested nature. And whatever symbol we may take, the cross, the egg, the serpent, the cow, the moon, we shall find them all leading us back to their final origin in mankind's desire to formulate its conceptions of the origin and mysteries of LIFE.

In studying the rhythm of physical life, we are necessarily confronted at every turn with the sun and moon, if not with the dawn and the purple twilight. The older the world grows, and the wiser its children become, the closer they approach to the knowledge of the great truths that they learned at their mother's knee, as it were, and straightway forgot again. And so this law of the sevenfold rhythm of all physical life is being taught us to-day once more, by the latest experiments in the study of vibrations and the grouping of the elements. It is, of course, necessarily dependent, in the first place, upon the idea of the two principles that govern the manifested universe, the active and the passive principle, the fatherhood and the motherhood of Nature, a conception to which all the gods and goddesses of every mythology can be traced. Life,—active,—and that to which life is imparted,—passive; the sun representing all the gods, the moon all the goddesses. Hercules, for instance, with his twelve labors, represents the passage of the sun through the twelve signs of the Zodiac.

The great changes in the surface of the earth are ascribed to a decrease in the velocity of her rotation caused primarily by the influence of the moon, and affecting the inclination of the earth's axis, whereby whole continents are submerged, and new lands brought to the surface. These changes are brought about by the alternate agency of fire, in the shape of volcanic upheavals, and water, when the bed of the ocean is changed, causing enormous "tidal waves." St. Peter says (Ep. II., 3d, v. 7): "The world that then was, being overflowed with water, perished; but the heavens and the earth which are now, * * * are reserved unto fire."

To return to man himself, Dr. Holmes has noticed certain physical rhythms in the human system. "There is a natural rhythm to a man's walk," he says, "depending on the length of his legs, which beat more or less rapidly as they are longer or shorter, like the pendulums of certain

timekeepers." And the genial Autocrat has written elsewhere of "the two great vital movements pre-eminently distinguished by their rhythmical character, the respiration and the pulse. It is by no means impossible," he says, "that the regular contractions of the heart may have obscure relations with other rhythmical movements more or less synchronous with their own. * * * In these funeral marches which our hearts are beating, we may often keep step to the cardiac systole more nearly than our poet suspected."

The mention of the human heart suggests the great heart of our solar system, the sun, and that life-energy he sends out into every nerve-centre of the vast organism. This vital electricity sent out by the sun, has as regular a circulation as our blood, and the sun contracts with as exact a rhythm each time the life-fluid returns to its source, as the human heart does. Only it takes the solar life-blood about ten years to complete its circuit. This periodic contraction of the sun is the real cause of the sun-spots, which, astronomers have ascertained, increase greatly in number *about* every ten years.

All measures of time repeat themselves, but never precisely in the same way. As the sun moves along the ecliptic and the equinoctial points move slowly but regularly in the opposite direction, so that in the course of some two thousand years he has lost one-twelfth part of his whole journey, it is evident that when he has completed the round, he does not return to exactly the same place in the heavens. So with our minor cycles, —the hour returns, but not the day; the day comes back, but not the week; the month returns, but not the year. For all progress follows the line of the spiral, and though we apparently retrace the same road week after week and year after year, we never come back to precisely the same relations with time and space, and unless we wilfully tend downwards, those relations will always be on a higher plane than before.

And as with individuals, so with nations, each has its own cycle of growth, Assyria, Greece, Rome, and the other great empires, spring, in the first place, from the casual association of a few savages; by constant striving towards combination and organization these puny tribes gradually develop a more or less perfect civilization, science, literature, and art flourish, and all appliances for bodily comfort and luxury make life a thing of beauty and ease. Then bodily ease and luxury foster the growth of the senses, obscure the life of the spirit; excess of material enjoyment breeds pride, arrogance, ambition, and the lust for foreign conquest abroad; self-indulgence, over-grown wealth, vice of all kinds at home. Disease increases, stalwart vigor declines; workman can no longer accomplish their normal tasks; soldiers are easily fatigued and panic-stricken. Then comes the dread handwriting on the wall: "God hath numbered thy kingdom, and finished it"; and the nation slowly crumbles away into ruin, and the place thereof knoweth it no more.

But in the course of time, following those laws of Nature which guide all things towards their end, over the ruins of that civilization another rises, grows into strength and beauty, and then declines and falls. The ancient cities of Greece lie in ruined layers above the Troy of Homer, and that rose in towered beauty over the remains of who knows how many more? Of course, the cycle of a nation's life is not always repeated in the same place, but like the banyan-tree, the mother nation sends out her colonizing branches, which strike their own roots into the ground, and develop a new and vigorous life.

This constantly recurring change, this ceaseless ebb and flow of life, by which all things return, but upon a higher level, is based, as are all natural motions, on the laws of action and reaction. Just so much force exerted, just so much recoil felt, just so much energy expended, just so much waste of tissue in the process. It was an old Greek saying that the Gods sell all things, but at a fair price, and we can no more get anything, whether material or spiritual, for nothing, however much we may juggle with appearances, than we can make anything out of nothing. There are no bargain counters in Nature's shops. We can have anything we choose to ask for in this world, if we will but pay the price for it, but before we lay down the sum, let us stop and ask ourselves the old question, "What shall it profit a man if he gain the whole world and lose his own soul?"

When once we realize the full meaning of the law of cycles, of the constant ebb and flow of life and thought, we shall learn to seize the right moment for action, and come in on the crest of the wave. Shakespeare embodied this idea in that speech of Brutus to his friends: (*Julius Cæsar, Act IV, Scene III.*)

> "There is a tide in the affairs of men,
> Which taken at the flood leads on to fortune.
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries.
> On such a full sea are we now afloat;
> And we must take the current when it serves,
> Or lose our venture."

But Brutus, with all his ardor, had yet discretion, and knew that both the hour and the man must be at their best for great results to follow, and therefore he counseled his friends to rest before their attack, that the blow might be the stronger. We must learn not only the times but ourselves by heart, if we would master the changing conditions of life, and not stand still and see the great procession of humanity sweep past us, because we could not find our place in it.

And as the greater light measures out the day, and the lesser one

the night, and we find ourselves gradually losing our vaunted strength, and see the shadows beginning to close in upon us, let us try to learn the lesson that Voltaire strove to teach his friend when he wrote:

"Who changeth not with changing years,
He only reaps the woes of age."

For all things have two sides, and compensation is a universal law. If we mourn the slipping away of youth, with its ardent energy, its readiness to encounter all emergencies, its brave confidence in its own powers, its mirth, its brightness, and its delight in life, let us remember on the other hand, that maturer years bring us wider views, more extensive experience, a keener insight, a wiser charity, a soberer and more unerring judgment. Our relations with our fellows are deeper and more numerous, our knowledge of ourselves more accurate. Through our own failures, we have learned charity for others, and as the years slip by, we should not deplore the failing of our physical powers if the soul has but developed as they have diminished, and with a more circumscribed field of action has come a broader inward vision, and the sweet serenity and peace that belong of right to old age.

A far greater poet than Voltaire, that Dante, who studied so deeply the laws of cycles and the rhythm of life says that our life should follow the movement of the arc of a circle, for the strongest desire of everything is to return to its source, which is God. "And the soul returns to God." (Dante says in the *Banquet*) "as to the port whence she set out, when she first entered upon the sea of this life. * * * And as a good sailor, when he nears the harbor, lowers his sails, and gently, and with feeble headway enters it, so should we lower the sails of our worldly occupations, and return to God with all our mind and heart, so that we may enter our haven with all gentleness and peace."

KATHARINE HILLARD.

"Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses."—*F. W. Robertson.*

THE HAIR LINE OF DUTY.*

MOST of us have discovered by this time that to be brotherly is not an easy thing; that it is an art—perhaps the highest of all the arts. Ultimately, doubtless, we shall reach a point at which it will no longer be necessary to study what we may call the technique of brotherly expression. We shall then express brotherhood in all our acts and thoughts as naturally, as spontaneously, as some rare genius now produces music. If he has learned the technique of his art, he has forgotten it. His brain and his hands obey his slightest impulse, his most exalted and subtle intuition. He is a Master of his art, and because he is a Master, any thought of technique, at the time of production, would hinder the free play of his genius.

We, however, who are not Masters, but students only, while aspiring to become "self-moving wheels" and laws unto ourselves, cannot afford at this stage of our development to ignore the theory of our art. We must acquire technique before we can cease to need it. In this and in many other respects, life is like a multiplication sum: if we multiply 37 by 3, our total does not show the 2 which we set down, carried forward, and then rubbed off the slate. But the two of the 21 is as much a part of the total as the figures—the three ones—which form it. In the same way, while attaining the goal of life, many things that we acquire and that it is absolutely necessary for us to acquire, are merely steps, the very memory of which must be wiped off our minds before we can arrive at our perfect total. The technique of brotherhood is one of these steps.

But while going almost out of our way to admit that rules of conduct, mental and physical, are but temporary means to an end beyond time, we should bear in mind that those who no longer need to remember rules do not over-ride them: they live them, without thought, without effort, as the strong man breathes.

One of the most elementary rules of brotherhood was well expressed by Beha Ullah. Mr. Phelps, in *Abbas Effendi,* gives us the following translation:

"And ye were commanded by our God, the Glorious, when He was sitting under the swords of the strangers, that if ye know of any sin or wrong committed by others ye reveal it not, nor make it public, lest He unveil you; for He is the One who veils often, the Giver, the Bounteous. . . .

"By the One, the Lonely, I exhort ye! . . . So long as thou

* A paper read before the London T. S.

thyself sinnest, breathe not of the sins of any. If thou violatest this command, of the earth art thou. To this I bear witness."

Most of us have violated this rule at some time or another, and doubtless do so still. But so long as we try honestly not to violate it and so long as we do not deceive ourselves by arguing that in certain circumstances we can properly violate it, we shall learn in time to express it quite naturally. It will become easier to live that way than any other.

This rule, however, is very elementary. It is only the first letter of our alphabet. We must pass on from refraining from evil-speaking to the more difficult task of refraining from evil-thinking. I suggest that we shall find it helpful in this connection to realize once more that *the unnecessary is the immoral.*

We are responsible for the use we make of our force, including the forces of the mind. If an electrician, in charge of a battery, were to scatter its power deliberately and wantonly, it would be a crime against the owner. For us to scatter and waste our mental forces is a crime against the owner of our mind—the Higher Self. Let us see what this implies.

"Right," from that point of view, is the wise and fruitful use of energy; "wrong" is its perverted and wasteful use.

Now we hear sometimes that while it is not allowable to judge a person, it is quite permissible to judge a person's conduct. At first sight this sounds rather as if we enjoyed judging the conduct of others; and perhaps this first impression is correct. Life for some people, I fear, would become a blank, an intolerable blank, if they could not sit in judgment on the conduct of their friends—just the conduct. But do their friends profit by this judgment? Do they themselves profit by it? Is this expenditure of energy creative? Would they not be better employed —if judge they must—in judging themselves? *Why* judge the acts of others? I venture to suggest that we cannot.

On what is such judgment based? It is based generally on the supposition that because we know that it would be wrong for us to do a certain thing, it follows that it would be wrong for others to do it. This of course implies that our standard is absolute and universal: which is absurd. It would be exceedingly wrong for me to marry two wives at the same time. In some countries and in some circumstances, it would be equally wrong for a man *not* to marry two wives. Take another case: a member of this Society resigns and joins another and perhaps hostile Society. He does not attack us; he leaves us. If asked for an explanation he declares that he is not forsaking the Light, he is following it; he is not abandoning his obligations, he is trying to fulfil them more perfectly: he is resigning the unreal for the real. That is *his* point of view. And ours? Well: we must not condemn him, we say. No; but

we look wise and sad, and, carefully choosing our words—declare that this member's action was quite untheosophical: he had no business to resign.

What does this statement mean? Simply that for me, as I now am, to resign and join a hostile society would be altogether wrong. But does this Society possess a monopoly of truth? Does it follow, because I find in this Society my best means to my highest end, that it is the best place for everyone, no matter what their state of development? May it not be that our friend who has resigned needs some experience which he cannot gain with us, and that it is his soul, his Higher Self, which has driven him to enter a new environment? At least we cannot say that it is impossible, and we might give him the benefit of the doubt.

You will observe, however, that I have dropped for the moment my original suggestion that we *ought* not to judge the acts of others, and have been arguing that we *cannot* do so. The original suggestion holds whether we can do it or not.

I shall perhaps be told that Madame Blavatsky said, "Judge the act and not the actor"—or words to that effect. But what did she mean by this? Did she mean that we should condemn the lie which our Brother Smith told yesterday? Or did she mean that we should condemn *lying?* I think the latter. You will observe the distinction.

Did Brother Smith lie? Do you appreciate the luxury of not having to decide that point? Do you realize how much trouble and energy it saves, how much easier life becomes, if we reserve a large pocket in our minds for—"I don't know. Thank God, I do not need to know. This is no business of mine." My pocket of that nature is indefinitely elastic: otherwise it would have burst years ago. The number of things —other people's things—about which I have no opinion at all! All of us, doubtless, are in the same position.

But, you may say, this is laziness; this is shirking life's duties: we *must* judge; we must not blind ourselves to self-evident wrong. Is it laziness? I call it conservation of energy. Is it shirking life's duties? I call it adhering to one's own duty and avoiding interference with the duties of others—duties which, we know, are full of danger. We must judge; certainly: we must judge our own conduct in the light of our own highest ideal, and if we do that conscientiously and thoroughly we shall be kept busy enough. But then comes the climax: we must not blind ourselves to self-evident wrong. No, we must blind ourselves to nothing that concerns us, or that can affect the proper discharge of our duty. Let me suggest, however, that if we are looking for wrong we shall find it pretty well everywhere (this incidentally); that what concerns us chiefly is *our* performance of the right, and that the wrongs committed by others are best counteracted, not by condemnation or by direct opposi-

tion, but by creative work along the line of the ideal. And this is work which in any case we ought to be doing with all our might.

Naturally, we invent excuses beyond number for condemning, not persons, but the acts of persons. We are in a position of responsibility, and someone asks us our opinion of the conduct of a third party. Surely then we are obliged to pass judgment. But again I think not. To do so would encourage not only our own weakness, but the morbid curiosity, impertinence or misguided zeal of the inquirer. If someone asks our opinion of his own conduct it is another matter. But even in this case, if we are wise, we shall try to help him to form an opinion of his own, by reminding him of his own ideals, instead of giving him a cut and dried verdict which is quite likely to be wrong and which must be foreign to him.

It may be that so far, at least to some extent, you will have agreed with me. Let us try, therefore, to discover some of the mines which we are apt to lay for our own upheaval. First, in regard to the erection of a standard of right—with the inference, of course, that other people should conform to it. Suppose, for instance, that we have an inspiration or receive a suggestion from someone in whom we have great confidence, to do a certain kind of work. So far as I have observed, there is a tendency, in these circumstances, to rush out and assure everyone that this work ought to be done by them too. Could anything be more illogical? I remember Mr. Judge once saying that he wished people would credit him with the ability to say all that he wished to say, and would not take it upon themselves to infer that he meant much more. An inspiration or a suggestion to do something, or to abstain from doing something, is one thing. An inspiration or a suggestion to get other people to do it is quite another thing.

But apart from insisting that others ought to do as we do, suppose we find that the majority of the members in the Society are working along lines, not perhaps actually harmful, but different from our own: let us be equally careful not to draw wrong inferences. It does not follow that they are off the right track and that we are on it, any more than it follows that we ought to adopt their methods. Whenever we find ourselves differing from a majority in this way, in regard to method, it will be well to pause and reconsider our own. We shall often find that in some respects we can improve upon our past; that we can modify here and initiate there. But if we decide that on the whole our own line is best, our duty is quite plain—we must continue to follow it. The probability is that we are right and that the majority is also right: that both methods are needed. Practically, so far as this Society is concerned, I think there is room for *all* methods; and if at any time only two or three are followed, there can be but one cause for regret,

namely, that members have not sufficient originality to devise fifty more. If they could do it, there is no reason why all should not be right. In most circumstances, uniformity is death.

Naturally, to persist in a course merely because we followed it yesterday, or because it is ours, is worse than foolish. I am supposing that every member seeks the guidance of his soul in such matters. It is on that supposition that all methods of carrying on the work of the Society can be said to be beneficial; because he who seeks the Light with that end in view, even if he errs, cannot fail to help the movement. For the same reason, no matter how widely we may differ from our fellows in choice of method, we should find it easy to co-operate with them at least in thought. Recognizing that they are following the Light as they see it, even as we are, we are bound, not only to tolerate their efforts, but to believe in the practical utility of what they do.

Now all the above is child's play compared with the next requirement. Still arising from illegitimate inference and from over-stepping the bounds of our mental duty; equally dangerous and even more subtle, is the temptation to conclude that others have acted wrongly when we know they are not right. You will excuse the seeming paradox: an illustration will elucidate my meaning. Something is said to us,—advice, warning, what not. Suppose we know the advice to be wrong—that it would, in any case, be wrong for us to follow it. Should we infer that our friend was wrong or mistaken in making the suggestion or in uttering the warning? Clearly not. It may have been perfectly right for him to have said or written what he did; and at the same time it may be that for us to act in accord with it would be absolutely wrong. He may have been inspired to do it; we may be inspired to reject what he offers. It is easy to see this theoretically. His suggestion may evoke in us a line of thought very different from that which his brain-mind anticipated, but which may have been foreseen correctly by that which inspired him. Or in other ways his action may benefit us, or himself, or others. That we can understand, facing the possibility now in cold blood. But to adopt this attitude of mind, as we should be able to do, the very moment we have decided, in the face of positive assertions to the contrary, that we ought to adhere to our course of action, and to adopt such an attitude spontaneously and without an effort—that is very difficult.

A final instance: An old student, a student in whose judgment we have confidence—No, we will draw our illustration on a bigger scale and imagine once more that an Adept is the actor. So then, an Adept adversely criticizes Homeopathy, Female Suffrage, Old Age Pensions, or some other proposed remedy for social or domestic ills. Now we happen to have made a study of the particular remedy in question and feel sure intellectually that it is a good one—more—that it promises to benefit mankind vitally. In view of the Adept's adverse opinion,

what should be our attitude? You will at once see that our answer must depend upon our relations with the Adept and that no reply can be applicable universally. But I beg to suggest what our attitude need *not* be: we need *not* infer that the Adept is not an Adept, and that the Sage of our dreams is an ignoramus or a fraud. And we can avoid this false inference while holding, if we choose, to our belief in the remedy.

It is a commonplace that no Adept is infallible. Further, I am inclined to believe that there are Adepts who have never heard of any of the remedies I have named, and that if you were to question them on such matters in their normal state of consciousness they would imagine that these were foreign names for some particular kind of Yoga. Does this imply that such Adepts are ignorant? I know people who would consider us impossibly ignorant if we could not discuss the art of Böcklin. But we would not care! Possibly an Adept might also survive the shock if we thought him ignorant because he had not found it necessary, for his work in the world, to study our favorite specific. Of course there are others, however, who know *something* about the subject, and their every-day opinion may be quite wrong—and yet they may be great Adepts. Others again may know much more about our remedy than we do: they may know it from the inside, spiritually, while we know it only from the outside, intellectually. Whether these condemn it and leave it severely alone; whether—on the principle that all movements on this plane make for both good and evil—they neither condemn nor approve but merely try to use it for universal ends; or whether they consider that the good in it out-weighs the evil and therefore work directly in its support,—I of course cannot say. But if they do condemn it they would probably give their reasons for doing so, and in that case—except in very special circumstances which we need not take into account—I believe they would not wish us to accept their verdict blindly, but to consider the reasons and to act in accordance with our best judgment and intuition. Whatever our action might then be—whether we abandoned our former opinion or adhered to it—would matter much less to them, I think, than the spirit in which we acted. In any and every case you will see how foolish it would be to work ourselves into some such state of mind as this: "Either I am crazy or this supposed Adept is a false teacher."

Do we realize how easy it is for us to be mistaken without being crazy? Do we realize that if we were to move a few steps nearer God, most of our present opinions would appear quite childish? that all truths are relative and that what is right on one plane may be error on another? that it may be quite proper for us to cling to a "truth" to-day and to cast it from us, joyously, as one burden the less, to-morrow? Do we realize, finally, that an Adept, speaking metaphysically, may utter a great truth, and that we or his disciples, if we interpret him physically

or draw unnecessary inferences from his words, may hopelessly pervert his meaning? Because Jesus said that we should turn the other cheek to the smiter, should we infer that two bruises are holier or more becoming than one? I think not. He was speaking of Karma and of an attitude of mind towards fate.

From one point of view, then, it comes to this: our minds are much too active—wastefully active. We create for ourselves a maze of problems and questions, of comparisons and contrasts; and we live in this world of our creation, among relative and temporary instead of among essential and eternal values. We must learn, I think, to simplify our mental processes, and thus our lives. In an interesting little book on Bhakti Yoga which I read recently (The *Nârada Sutra,* translated with a commentary by E. T. Sturdy), I found the following:

"Perfect chastity and the intensely positive state which is produced by constant control of all angry, envious, ambitious or sensuous thoughts, reacts upon the physical frame. There is no loss of force in nature. The will turned back from dissipating itself upon these external states reasserts itself in a superior manifestation as *ojas*—power, vigor, fire, splendor, applied to everything that is undertaken."

And it is not only *ojas* that we may hope to acquire by preventing unnecessary and therefore immoral mental activity: we may hope to acquire also that unfettered discrimination which will enable us to find and to follow the "hair-line" of duty and which will help us to master the technique of brotherly expression. That will be our reward; and I do not think that any of us could wish for a greater.

* * * * * * * * * * * * * * *

I have just read this paper to a candid and excellent friend, who tells me that it will strike the ordinary listener as monastic, chilly and exclusive; and that it will be understood as recommending a withdrawal, almost a separation from humanity. My apology was that it is intended, not for ordinary, but for extraordinary listeners!

I must confess to this, however: I have dealt with my subject negatively, thinking that you yourselves would supply its positive aspect. Is it not clear that force which is merely saved—conserved—without being used reproductively, will congest and become a centre of disease in the mind? Why ought we to try to simplify our mental processes? It is not that we may save ourselves trouble; or merely that we may cease to violate the laws of brotherhood. It is—as perhaps I said too briefly—that instead of dwelling upon the temporary and relative we may dwell in the essential and eternal. It is that we may have more power for service, more room for love; that we may broaden, deepen, heighten our minds, curing them of their craze for analytical destruction, making them creators of world-moving thoughts as the high gods are creators of worlds and of the souls of worlds. Further than that, must

we not rid the mind of petty comparisons and judgments and opinions, of petty problems and contrasts, before it can become like a still lake, perfectly reflecting the light of the hidden Sun? I think so. But does this mean that with minds so tranquilly serene we shall be negative or dead—like dried leaves—specimens of what once were men, deaf to the joys and to the sorrows of the world, indifferent to the world's fate? A thousand times No. For the voice of the soul, now drowned by the clamor and turmoil of our minds, will then be *our* voice; and it will speak with wisdom and with power and with radiance, in the world and for the world, of great things for a great purpose, until its task is done and we turn Home.

That being our aim, I think you will agree with me that the one step toward attaining it which I have suggested here—one of many other steps—would not, if it were properly described, strike even ordinary listeners as tending to coldness or to any other opposite of expansive, formative energy. T.

"A certain very learned man went forth one day, away from his deep and lifelong study of theology, feeling that he had not attained the trust in God which he desired to have, and seeking some one who might tell him how to gain it. At length, near a church door, he found a poverty-stricken beggar, full of sores, and said to him: "Good day, brother.'

" 'Sir, I never had a bad one,' was the answer.

"He tried again. 'May God send you better fortune.'

" 'My fortune has been always good,' the beggar said.

" 'How can this be?' asked the wise man. 'You are covered with wounds and diseases.'

" 'I am,' the beggar responded, 'but it is the goodness of God that sends them; and when the sun shines I rejoice in the sun, and when it is stormy I rejoice in the storm; it is God that sent it.'

" 'Who are you?' asked the theologian.

"He made answer: 'I am a king.'

" 'Where is your kingdom?'

" 'Over my own soul, and over my own will, and there is no rebellion in it.'

" 'How did you find this?'

" 'I looked for it in prayer and meditation until I found it.'

" 'And when did you find it?'

" 'I found it when I became detached from creatures.' "

—*S. L. Emery.*

THE RELIGION OF INDIA.*

WHEN we come to India, the contrast with Egypt and Chaldea is strongly marked. Of the ancient Sumerian culture and religion of Chaldea, nothing was known to us a few years ago, but a few heaps of ruins, in the hot wilderness of the Euphrates. And in Egypt it is not so long since the hieroglyphic inscriptions were only less mysterious than the riddle of the sphinx. Even now, we know comparatively little of the Mystery Teaching in ancient Egypt, though the evidence of its presence there is overwhelming; and what we do know of defined philosophical and spiritual value, comes to us rather through the Neoplatonists than direct from the monuments. To that same wonderful school, the child of Egypt and Greece, we also owe, it should be noted, some of the most penetrating light on the teachings of ancient Chaldea.

For nearly two thousand years in Egypt, and even longer in Chaldea, we have had no articulate voice speaking to us of their ancient religions, no new documents added, and no interpreters of the documents; only monuments carven on the rocks, tablets of clay, age-old papyri buried in the sand. In India, the difference is immense. The ancient teaching is alive to-day, visible and within the reach of all men. The archaic scriptures are still studied, reverently and comprehendingly, by the lineal descendants of those who first wrote them down millenniums ago. Their language is still on the tongues of learned men of India, a living speech, taught to their disciples, chanted in their temples, spoken in their discourses, written in modern works on the sacred traditions. If the spiritual life of ancient Egypt be a hidden fire, glowing in some secret cave-temple of the desert, the religious life of India is a beacon seen of all men, lighting the path of the disciples who seek the way to the temple.

The western world came to a knowledge of ancient India, her sacred tongue and her archaic scriptures in the last quarter of the eighteenth century. At that day, the chronology drawn by archbishop Ussher from obscure sentences and genealogies in the Hebrew scriptures was still held to be the authentic time-record of the world. It set the beginning of creation some six thousand years ago, and fixed the universal deluge twenty-four centuries before our era. If that chronology were true, all existent races and civilizations must be compressed within some four thousand years, elapsed since the destruction of mankind in the flood and the renewal of the races from a single family. And by those who explored the traditions of India, the chronology of archbishop Ussher was held to be absolutely true, in authority equal to holy writ. Finding in India traditions and records of a vastly greater past, they felt themselves

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bound to lop and prune the centuries and millenniums, until they fitted the Procrustean bed of the archbishop's world-scheme, and, in the early records of the Asiatic Society, one may see the Hebrew patriarchs set as the standard down one side of the page, with the Indian monarchs of the Solar line forced into conformity on the other. The whole is compressed into the twenty-four centuries between the supposed universal Flood and the beginning of our era. This would be merely a curiosity of research, were it not that the dates thus estimated for ancient India have never been revised to this day; each generation of Orientalists accepting almost without question or examination the dates handed down to them by the first pioneers, whose thoughts and imaginations were cramped with the limits set by archbishop Ussher. The result is that, even to-day, the dates assigned to many events in ancient India are impossibly recent; and the whole system of chronology of that archaic land is in complete and perplexing confusion.

Had Providence willed that the ancient books of India should be withheld until after Egypt and Chaldea had in part given up their secrets, a very different result would have been reached. With such dates as "5,000 B. C." for Egyptian Menes and "before 4,600 B. C." for a certain Sumerian ruler accepted without question, there would have been less tendency to shrink India's millenniums into centuries, her centuries into decades; and with the epoch-making discoveries of Darwin recognized in principle, there would have been less cause to treat as fables the archaic systems of Evolution which fill certain scriptures of India.

Yet, while regretting this mutilation of India's chronology, we can see how vital it was for her archaic records to be given to the world just when they were. Of all ancient lands, India alone supplied an available key to the wisdom-religion, the mystery-doctrine; and, for the spiritual development of the world, the giving of the key could not be delayed. We can see already, and we shall see more clearly later, how vast and far-reaching has been the influence of Indian thought, on the philosophy and culture of the last century, throughout the whole western world. For such a result it was well worth-while to throw India's chronology into temporary confusion.

II.

We must in part restore that chronology, before we can get any clear view of the religious life of ancient India; and, for the purpose of that restoration, we can take no better date than that of the supreme teacher, Siddhartha the Compassionate, known as Gautama Buddha. When the doctrines and records of that great teacher were carried to other countries, like Ceylon and China, they were interlinked with the state chronology and their dates were thus effectively preserved. In this way we know

that the Buddha's work and mission belong to a period some twenty-five hundred years ago; and this date is fixed and corroborated in so many ways, that it is not liable to be altered.

In one of his most eloquent sermons, the Buddha describes the Brahman priesthood, in ideal, and in actuality; and we have thus preserved a graphic record of the position, character, life, and standing of the Brahman caste, twenty-five centuries ago. That caste had grown great and spread all over northern India; its authority was immense, and indeed availed later to overshadow the teaching of the Buddha himself. Its spiritual tradition was high, yet it was subject to many and grave abuses, which the Buddha vividly enumerates. The Brahman caste had then reached not only full development and maturity, but in many respects was over-ripe, and had fallen far from its former ideals of unworldiness and purity.

In another great series of religious documents, clustering around the life of another great spiritual hero of India, we have also a full and graphic picture of the Brahman caste. Krishna, prince of Dvaraka, is the center of that era; and its records are stored, with much that is of earlier date, and perhaps, something also of a later day, in the vast poem called the Mahabharata. It is now conceded that Krishna is a genuine historical personage, and very much of the Mahabharata authentically belongs to Krishna's epoch. Much of this bears on the standing of the Brahmans at that time. That standing we find to be incomplete, provisional, and far from authoritative in the degree attained long before the Buddha's day. Brahmanical law is by no means supreme; Brahmanical rules are transgressed, in such vital matters as the marriage relations; and the sacrosanct character of the caste is not yet established. The period of Krishna must, therefore, lie many centuries behind that of Buddha; and the great religious revival which has Krishna as its central figure, must be regarded as another great landmark in the spiritual life of India, very much earlier than the epoch of the Buddha, twenty-five centuries ago. So conservative is Indian life, that even to-day Krishna has vast numbers of votaries, who have exalted him into the god of a popular religion, full of emotional elements, yet inspired with very genuine devotion. Indian tradition assigns to the great war of the Mahabharata a date almost exactly five thousand years ago, and this date is confirmed by a certain conjunction of all the planets, recorded in the story of the Great War itself. In the days when the Deluge was fixed at 2349 B. C., such a date as 3100 B. C., for the Great War of the Mahabharata was incredible; and the Procrustean process of pruning was accordingly put in force. But for the Orientalists of to-day, who readily admit 3800 B. C. as the date of Sargon's conquest of the far more ancient Sumerian cities, and 5000 B. C. as the period when Menes of Egypt amalgamated the Two Lands into a single empire, the more

modest claims of ancient India should win some credence. The epoch of Sargon is fixed unquestioningly from a single cuneiform inscription. That of the Great War of India has, to support it, a living tradition, still dating events from that war, and a vast mass of historical, ethnical, astronomical and sociological facts scattered throughout a thousand books, and still living among many of the races of India.

We have yet another clearly marked period, that of the great Upanishads. Here also a complete view of the standing of the Brahmans may be gained, as a basis of comparison with the two epochs already outlined: that of the Great War and Krishna of Dvaraka, and that of the Buddha. So important is this matter, and so little understood, that it may be well to quote certain of the texts that bear on it. Here, for example, is a passage from the Chhandogya Upanishad:

"Shvetaketu, grandson of Aruni, went to the assembly of the Panchalas. To him king Pravahana, son of Jibala, said:

"'Youth, hast thou received the traditional teaching?'

"'I have, worshipful one!' said he.

"'Knowest thou how beings ascend, going forth hence?

"'No, worshipful one!' said he.

"'Knowest thou how they return again?'

"'No, worshipful one!' said he.

"'Knowest thou the dividing of the two paths, path of the gods and path of the fathers?'

"'No, worshipful one!' said he.

"'Knowest thou how the other world is not filled?'

"'No, worshipful one!' said he.

"'Knowest thou how, at the fifth offering, the 'waters' rise up, and speak with human voice?'

"'No worshipful one!' said he.

"'Then how sayest thou that thou hast received the teaching? For if one knows not these things how can he be called instructed?"

"He went away disconcerted to his father's place, and said to him: 'After teaching me, thou, my father, didst call me instructed; yet this Rajanya fellow has asked me five questions, and I was not able to solve one of them!'

"His father said: 'As thou hast told them to me, and as I do not know one of them,—had I known them, how should I not have told them to thee?' So the descendant of Gotama went to the place of the king; and when he came, the king did honor to him. Early in the morning he went up to the king, who had entered the assembly, and the king said to him:

"'Choose, worshipful descendant of Gotama, a wish of human wealth.

"'Let human wealth be thine, O king!' he replied. 'But the word which thou saidest in the presence of my boy, do thou declare that to me!'

"The king kept silent, ordering him to dwell there a long time.

"Then the king said to him:

"'Be it as thou hast asked me, O descendant of Gotama! As before thee this teaching goes not to the Brahmans, but among all peoples was the hereditary teaching of the Kshattriyas. . . .'"

No more significant passage is to be found in the sacred books of India, when we have the clue to its meaning. The very form of the questions speaks of the Mystery Teaching, and the questions themselves contain their answers. The two paths, the path of the gods and the path of the fathers, are the way of Liberation and the way of Reincarnation. By the former go the perfect, to divinity; by the other, the souls of men return to this world after receiving their reward in paradise in the "lunar world." And that world is not filled, because the souls of men, going there, return again to this world to be born. Their former works are called "the waters;" and at the fifth offering, the offering of birth, the "works" of the new-born child "speak with human voice."

So that these questions themselves, even without their answers, indicate the whole of the Mystery Teaching, the splendid twin doctrine of rebirth and of liberation from rebirth; of Sansara and Nirvana. And of this teaching the Brahman Shvetaketu and his father were wholly ignorant; as the version of the same story in the Brihad Aranyaka Upanishad says, "do not thou or thy forefathers blame us, for before thee this teaching never dwelt in any Brahman!" Yet we are also told that both Shvetaketu and his father knew by heart the three ritual Vedas, the Rig, the Yajur and the Sama Vedas, and were instructed in all the wisdom of the Brahmans.

The truth is, that in the days of these greatest and oldest Upanishads the Brahmans had not yet learned the Mystery Teaching; and the occasion of their first initiation into that teaching is here recorded in the two greatest Upanishads. We have thus a third view of the Brahman caste, when the Brahmans were still the humble disciples of the Rajanyas or Rajputs; and it is evident that this archaic period must lie many centuries behind the period of the Great War, when the Brahmans had gone far towards establishing themselves in a dominant spiritual position throughout the greater part of northern India. It is further significant that we find the Upanishads reflecting a period when the tribes who possessed them extended westward as far as Gandhara, the present Kandahar, in the mountains of Afghanistan, which is now well beyond the western frontier of India.

III.

The two Brahmans who came to the Rajanya or Rajput king, Pravahana, son of Jibala, were both learned in the Three Vedas, and were yet wholly ignorant of the Mystery Teaching, the twin doctrines of Rebirth and Liberation. The story becomes vastly more significant when we realize that the Three Vedas do not contain this doctrine; that one may search the Rig, the Yajur and the Sama Vedas through, and nowhere find in them any understanding of the teaching of reincarnation and liberation, which, nevertheless, is the heart of the secret doctrine of India.

We have, in the religion of India, the confluence of two streams: one of these is the Rig Veda with its two subordinate Vedas; the other is the Mystery Teaching contained in the Upanishads. The former was the property of the Brahman priesthood; the latter, the secret doctrine, belonged not to the Brahmans, but to the Rajanyas or Rajputs, and, as king Pravahana said, never before dwelt in any Brahman, until he himself revealed it to the humble father of Shvetaketu. The division between the two great elements of the ancient religion of India becomes even more significant, when we learn that it coincides with a difference of race; that the Brahmans, who possessed the hymns of the Rig Veda, were a white race, evidently coming from a more northern region; while the Rajanyas or Rajputs were a red race, close kindred of the royal race of ancient Egypt. This race difference is clearly marked even at the present day, the white Brahman belonging to a wholly different type from the red Rajput; each race having been kept pure through millenniums by the rigorous laws against race mingling, which are the basis of all the old Indian law.

The white Brahman race had, in the hymns of the Vedas, a very precious possession, and one which rightly claimed a high antiquity. The hymns, in their original form, made up the Rig Veda, or Veda of hymns. Separate lines taken from different hymns, and woven together for their virtue as incantations, formed the chants, to which the name of Yajur Veda, or Veda of chants, is given; and a certain class of these chants, those used at the mystic Soma ceremony, formed the Sama Veda, the third Veda of Songs. The Rig Veda hymns are, therefore, the original form of this whole Vedic material.

The Rig Veda hymns are divided into ten "circles," assigned to different famous "seers" of hymns. Thus the third circle is attributed to Vishvamitra, the seventh to his rival Vasishta. In all, there are something over a thousand hymns; and those of the tenth circle seem to belong to a later period than the rest. The hymns are addressed to various deities, especially Indra and Agni, and some of them are poems of great beauty, while the greater part are avowedly magical incantations. When we look at them more closely, we cannot fail to be struck with the very marked resemblance between these Vedic hymns and certain hymns of the ancient

inhabitants of Chaldea, notably those to the deified Fire, who corresponds closely to the Vedic Agni, the Fire-god. The mystical conception of Fire on the altar, as the manifested deity, among the people of Uru-duggu, is exactly that of Agni, the Fire-god among the Vedic Brahmans.

Once we note this resemblance, we find many more signs of kinship. Such is the seven-headed serpent, in a Sumerian hymn already quoted. Such are the resemblances between the Chaldean and the Brahmanical stories of the Deluge, with the personification of the deity as a "great fish," in both accounts; the doctrine of the "central mountain" upholding the heavens, in both teachings; and the occurrence of the figures 432,000 years in the mystical computations of both the Sumerians and the ancient Brahmans. All these indications at least very strongly suggest that one element of the ancient Chaldean teaching and one element of the ancient Brahman teaching were drawn from a common source. Both peoples looked backward to a home among the northern mountains, and from this common home the two peoples may well have descended, one going toward the Indus, the other toward the Tigris and Euphrates.

When we consider the teaching concerning the dead, the likeness becomes even more significant. Both the ancient Sumerians and the ancient Brahmans were "ancestor-worshippers," every year making certain sacrifices to the spirits of the dead, the "fathers," who were deemed to dwell in the gloomy underworld, and were dependent for sustenance on the yearly offerings of food made by their pious descendants. The "fathers" were thought of as spiritually present among their descendants, and as forming with them a single undivided family, in part in the visible world, in part in the dark invisible; and all indications go to show that, at a period which may have been ten thousand years ago, this teaching of the "fathers" was dominant in Central Asia, and spread thence southwestward to the Euphrates valley, southeastward to the Indus and later the Ganges; and also northward and eastward to the vast Chinese empire, and the lands spiritually dependent on China.

The teaching of the "fathers," the departed spirits present behind the family, overshadowing the family, and drawing sustenance from the pious offerings of the family, was the chief element in the religion of the ancient Brahmans, as touching humanity; and even to this day it remains all-important in Brahmanical life and Brahmanical law. The first duty of the son is to make the yearly offering; and, where a son has not been born, or has not survived, it becomes of vital moment to obtain one by adoption, lest by any means the yearly rites might fail, and "the fathers fall into the pit of hell, cut off from the rites of the cakes and water." Hence the immense importance of the right of adoption in Brahmanical law. The heir is supposed to inherit primarily in order that he may have the means to celebrate the yearly sacrifices to the spirits of the "fathers."

Thus, on the human side, the Brahmanical religion was concerned

chiefly with the rites for the "fathers," and the care for their spiritual well-being, as dependent on the offerings made for them year after year. Exactly the same belief prevailed among one division of the ancient Sumerians of Chaldea, and the resemblance in detail is highly significant. It is evident that this belief is quite out of harmony with the doctrine of reincarnation, and of the paradise between death and rebirth, which is an integral part of the Mystery Teaching; and it is also evident that the teaching of the "fathers" is the genuine traditional doctrine of the Brahmans, preserved by them even to-day, as the corner-stone of Brahmanical civil and religious law.

On the divine side, the Brahman teaching embraced the worship of Indra and Agni, and other "bright ones," Indra being the dome of the sky, and Agni the divine principle of Fire. The lord of the abyss, Varuna, who seems to have been also the lord of the dark dome of night; the Maruts, or the spirits of the storm, the Asuras, first spirits of life, and then fallen spirits of evil contrasted with the bright spirits of good,—all remind us strongly of the ancient Sumerian worship, the religious traditions into which, it would seem, was poured a different stream of teaching brought from the south, from Egypt, by the votaries of the great Osiris.

IV.

Just as we find the two contrasted teachings in early Chaldea, so we find them in ancient India. The white Brahmans had their worship of the spirits of the "fathers," and of the Sky-lord, the Fire-lord, and the hosts of bright and dark spirits, the Devas and Asuras. The red Rajputs or Rajanyas—both names are very ancient—had their Mystery Teaching of the two ways, path of the gods and path of the fathers; of the great twin doctrines of Reincarnation and Liberation. And it is of high significance on the one hand, that we find the Rajputs closely akin in ethnical type to the royal race of ancient Egypt; and on the other, that we find their Mystery Teaching closely resembling that associated with the name of the great Osiris of Egypt; a teaching also of reincarnation "according to righteousness, according to works," and the ultimate liberation from rebirth, by the divine way which Osiris taught.

This divine way, or "path of the gods" was the main theme of the Mystery Teaching; and to that supreme goal of Liberation the wisdom and will of the disciples were directed. It is the great theme with which all the divine teachers of India were concerned, and again and again we see it presented, by teacher after teacher, in age after age.

The teaching of the "path of the gods" is always associated, in ancient India, with certain temptations or trials, certain rites of initiation. Only after these are passed, is the divine path revealed to the disciple. Thus in the great story of Nachiketas, the son sacrificed by his father, who

descended into the house of Death and rose again on the third day, we have the trial of Nachiketas by Death the initiator, who tempts the disciple with three wishes. Only after Nachiketas has overcome these temptations is the Mystery revealed to him. Death speaks thus to the aspirant:

"Even by the gods of old it was doubted about this; not easily knowable, and subtle is this law. Choose, Nachiketas, another wish; hold me not to it, but spare me this!

"Choose sons and grandsons of a hundred years, and much cattle, and elephants and gold and horses. Choose the great abode of the earth, and for thyself live as many autumns as thou wilt.

"If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas; I make thee an enjoyer of thy desires.

"Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

"These beauties, with their chariots and lutes—not such as these are to be won by men—be waited on by them, my gifts. Ask me not of death, Nachiketas."

To this Nachiketas replies:

"To-morrow these fleeting things wear out the vigor of a mortal's powers. Even the whole of life is short; thine are chariots and dance and song.

"Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is truly that.

"Coming near to the unfading immortals, a fading mortal here below, and understanding, thinking on the sweets of beauty and pleasure, who would rejoice in length of days?

"This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws near to the mystery, Nachiketas chooses no other wish than that. . . ."

The Brihad Aranyaka Upanishad gives us a second version of the story of Shvetaketu's father and king Pravahana, which we have already quoted from the Chhandogya Upanishad. This other version contains certain sentences which at once suggest the Mystery Teaching. After the boy had failed to answer the questions, the king invited him to remain and learn:

"But he, refusing to remain, ran away and came to his father, and said to him:

"'Did not my father declare that I was instructed?'

"'How now, wise youth?' said his father.

"'This Rajanya fellow has asked me five questions, and I do not know even one of them!'

"'What are they?' said he; and he told them to him.

"He said:

"'As thou knowest us, dear, that whatever I know, I have told it all to thee,—come! let us go back there, and serve as disciples!'

"'Let my father go himself!' said he. So his father went.

"So the descendant of Gotama came where was the dwelling of king Pravahana son of Jibala. The king offered him a seat, and had water offered to him. And he did honor to him. And the king said:

"'To the worshipful descendant of Gotama we give a wish!'

"He answered:

"'The wish is promised to me! The word which thou saidst in the presence of the boy, tell that to me!'

"But the king said:

"'That is among wishes of the gods, O descendant of the Gotamas! choose thou a wish of mortals!'

"But he replied: 'It is well known,—Treasure of elephants and gold, of cattle and horses, slave-girls and vestures and robes! But let not the Master be niggardly of the great, the endless, the boundless!'

"The king replied to him: 'This is a holy wish, O descendant of Gotama!'

"'I offer myself as thy disciple!' said he; for with this word did the men of old offer themselves as disciples. So he dwelt there as a disciple. And the king said to him:

"' Do not thou or thy forefathers blame us, O descendant of Gotama, for before thee this teaching never dwelt in any Brahman!'"

Here we have the same sacramental formula of temptation as in the Upanishad of the House of Death: "elephants and gold, cattle and horses, slave-girls and robes;" and always we have this trial before the threshold. It corresponds exactly to "the kingdoms of this world, and the glory of them" in another mystical temptation.

Then, if the trial be passed, the twin secrets are revealed: the secret of personal development through a series of rebirths, of Reincarnation; and then, when personal development is completed, the way of Liberation, the path of union with the Eternal. The teaching of rebirth is set forth again and again in the Upanishads, as for instance in the Brihad Aranyaka: "Through his past works he shall return once more to birth, entering whatever form his heart is set on. When he has received full measure of reward in paradise for the works he wrought, from that world he returns again to this." Or in the Prashna Upanishad: "He

whose radiance has become quiescent is reborn through the impulses dwelling in mind." It is taught very fully, though in the Mystery language, to the father of Shvetaketu, whose trial and faith have been already recorded.

Even more distinctive is the teaching of Liberation. What is written thereon, is the most splendid part of the Upanishads, a strain of eloquence which it would be hard to equal in the whole recorded speech of the world: Thus in the Brihad Aranyaka we read:

"Now as to him who is free from desire, who is beyond desire, who has gained his desire, for whom the Soul is his desire. From him the life powers go not out. Growing one with the Eternal, he enters into the Eternal.

"When all desires that were hid in the heart are let go, the mortal becomes immortal, and reaches the Eternal.

"And like as the slough of a snake lies lifeless, cast forth upon an ant-hill, so lies his body, when the spirit of man rises up bodiless and immortal as the Life, as the Eternal, as the Radiance.

"The small old path that stretches far away has been found and followed by me. By it go the Seers who know the Eternal, rising up from this world to the heavenly world.

"When a man gains the vision of the godlike Soul, lord of what has been and what shall be, he fears no more.

"At whose feet rolls the circling year with all its days, him the gods worship as the one, the light of lights, the immortal life.

"In whom the five hierarchies of being and the ether are set firm, him I know to be the Soul. And knowing that deathless Eternal, I too am immortal.

"He who knows is therefore full of peace, lord of himself; he has ceased from false gods, he is full of endurance, he intends his will.

"In his soul he beholds the Soul. Nor does evil reach him; he passes all evil. He is free from evil, free from stain, free from doubt, a knower of the Eternal."

This is the authentic Mystery Teaching of India, as set forth in the great Upanishads, the records of the ancient Rajput race.

V.

In the religious history of India, after the two streams of teaching were blended in the ancient days of the Upanishads, there are two events, two epochs of supreme importance. The first is the Avatar or divine incarnation of Krishna, reckoned traditionally as five thousand years ago. The second is the Avatar or divine incarnation of Siddhartha

the Compassionate, known as the Awakened, the Buddha, who taught two thousand five hundred years ago. If we would understand these two great events, we should keep clearly in mind that both taught the same doctrine; or, to speak more truly, that both came to restore the great pristine teaching which had been handed down among the Rajanya or Rajput sages. Both Krishna and Siddhartha were of Rajput race, and both speak explicitly of their predecessors in the teaching. Of Krishna, much is said elsewhere; it will suffice to quote a few words:

> "This imperishable teaching of union I declared to the Solar lord. The Solar lord imparted it to Manu, and Manu told it to Ikshvaku. Thus the Rajanya sages knew it, handed down from Master to Disciple. . . . Many are my past births and thine also. Arjuna; I know them all, but thou knowest them not. Whenever there is a withering of the Law, and an uprising of lawlessness on all sides, then I emanate myself, for the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age. He who thus perceives my birth and work as divine, as in truth it is, leaving the body, he goes not to rebirth; he goes to Me."

Here is an outline of the whole Mystery Teaching; the twin doctrines of reincarnation and liberation; the very principles which are the heart of the great Upanishads. And here also this teaching is explicitly identified as that of the Rajanya race. Moreover Krishna again and again quotes from the great Upanishads to fortify his teaching; among other passages, he cites a part of the answer of king Pravahana to the father of Shvetaketu, and the teaching of Death to the boy Nachiketas. The identity of the Mystery Teaching in the Upanishads and the Bhagavad Gita, the scripture of Krishna, might well be proved at length and in detail; but for the present this brief summary must suffice.

VI.

The first great revelation of the Mystery Teaching in India came in the older Upanishads. The second great revelation came with the divine incarnation of Krishna. The third was brought by Siddhartha the Compassionate. Much has been written, of high eloquence and worth, of the Buddha's teaching; much has been written of less value. But all, or almost all students of his teaching in the west have failed to understand its relations to the life of India in earlier ages. They have spoken of the older religious teaching as Brahmanism, as the doctrine of the Brahmans; and they have pictured the Buddha as rising against this Brahmanical doctrine, and teaching a new and better way. But the Mystery Teaching

in India came not from the Brahmans but from the Rajputs; then after it was imparted to the Brahmans, in the days of king Pravahana and the great Upanishads, it fell into confusion, and was once more restored to purity by the great Rajput prince, Krishna of Dvaraka; fallen once again into confusion and misinterpretation, it was again revived by prince Siddhartha, of the royal line of Ikshvaku.

We find the Buddha marking the entrance to the path, as it was marked of old, by the trials and temptations in which Death had tried Nachiketas. Prince Siddhartha in his turn made the great renunciation, turning his back on the "treasures of elephants and gold, of cattle and horses, of slave-girls and vestures and robes," and this renunciation was symbolized by his departure from the splendid palace of Kapilavastu, when he left behind him kingdom and wealth and home, setting forth on the search for wisdom.

The Buddha taught most explicitly the twin doctrines of Reincarnation and Liberation. Thus, in the sermon of the Akankheyya Sutta, he declares:

"If a disciple should frame a wish, as follows: 'Let me call to mind many previous states of existence, to wit, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, . . . saying, I lived in such a place, had such a name, was of such a family, of such a caste, had such possessions, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in such a place. There also I had such a name, was of such a family, of such a caste, had such possessions, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in this existence.—Thus let me call to mind many former states of existence. . . ."

This is nothing but an expansion of the words of Krishna: "Many are my past births, and thine also. I know them all, but thou knowest them not."

The Buddha also taught Liberation from rebirth;

"Wife and child are subject to birth and dissolution; slaves, elephants, cattle, horses, gold and silver are subject to birth and dissolution. . . . There may be one, O disciples, who, himself subject to birth, perceives the misery of what is subject to birth, and longs for the incomparable security of a Nirvana free from birth; himself subject to old age, sickness, death, sorrow, dissolution, perceives the misery of what is subject to dissolution, and longs for the incomparable security of a Nirvana free from dissolution."

This is the same immemorial teaching that Death declared to Nachiketas. This is the teaching which Krishna imparted to Arjuna. This is

a further revelation of that splendid Mystery Doctrine which, for ages past, has been the heart of the Eastern wisdom, and which is the heart of that wisdom to-day.

VII.

The great name of Shankara must in no wise be omitted from any survey of the wisdom of India. Since the coming of the Buddha, no work has been comparable in value and fruitfulness in the field of Indian wisdom to the work of Shankara. With the hand, the mind and the heart of a Master, Shankara gathered together the priceless records of India's age-long mystical past, choosing what was most excellent from the vast archives of the sages, and adding to each part the illumining grace of his own crystalline spirit. Thus for the great Upanishads and for the Bhagavad Gita the wonderful commentaries of Shankara are not only a torch lighting the dark places, but also a cord, binding together the archaic leaves; preserving, co-ordinating, illumining. To Shankara's pure spirit and far-sighted constructive genius we owe both the completeness of the texts which record the ancient Mystery Teaching, and the Indian schools of learning in which that teaching has been handed down.

Thus we have the pristine light of the Upanishads, the fire of Krishna, the love of Siddhartha, while Shankara stands as the genius of conservation.

CHARLES JOHNSTON.

"The Light that shines on thee, shines from the Master's face. If thou thinkest it possible for the Light to shine on thee direct, thou art deceived.

"Who art thou, oh! worm, to perceive that Light thyself; or, perceiving, to endure its beams and live?

"Encased in matter, wrapped round by emotion, swathed in illusion, drugged by sensual dreams, what ray could reach thy dungeon?

"Lo! the Master enters. He touches thee; thou stirrest in thy sleep; thou openest feeble eyes. He shades the Light, making it possible for thee to see.

"The murmur of His voice gives thee the power to endure the Silence. Thou canst not hear it, but were it to cease speaking for an instant, that instant were thy death.

"Arise and make obeisance. Blind and deaf and dumb, yet stammer out thy gratitude and strive to do His bidding."—*Cavé.*

THE PURPOSE OF THEOSOPHY.

WHEN a man turns for the first time in inquiry to Theosophy and gets a glimpse of what it embraces, probably the first thing which impresses him is the enormous range which the Knowledge he meets covers: he discovers a vast inclusiveness which takes in every department of life and thought, which embraces every aspect of existence. It is the experience of many that, turning from ordinary, narrow and incoherent conceptions of the Universe and things in general, and coming to even a superficial glimpse of the possibilities which Theosophy holds out, they find with relief a sense of freedom, of expansion taking possession of them, and they become conscious of a better understanding of life, and a clearer insight into the various problems of existence which have before baffled and confused them. There are many also who have sought in all directions for solutions to difficulties confronting them, to find in Theosophy some self-evident key which they have persistently and inexplicably missed, which, when found at last, has cleared away their many doubts and obstacles. Personally, I am convinced that if anyone seeks the solution of a difficulty of understanding, providing it is not something which he wilfully persists in imposing in his own path, that is to say, providing he earnestly seeks a solution, I am convinced that what is called Theosophy not only offers him the key, but every encouragement to use it. My conviction is based solely upon the great inclusiveness of which I have spoken: I think this all-embracing breadth is such that no truly inquiring mind can fail to find something within it which it essentially and inevitably conceives to be true. And it may also be noted that, so little of finality does its possess, so great its power of extension, it absolutely refuses to be formulated into a system of teaching to be imparted by one to another, or a creed to be subscribed to. Each man approaches Theosophy in his own way and forms his conceptions in accordance with the bent of his mind, and I believe it to be almost an impossibility to find two minds with exactly the same conceptions either of the nature or purpose of Theosophy. Therefore, what I say regarding this purpose must not be taken as representing anything other than my own personal conception.

I think we will all agree that there have been those in all times who have earnestly sought for Truth, and there have been those who have left records which show that they have been to some extent successful. But despite the few who have found or approached near to it, and who have left to us whatever they could express, the search still

goes on, endlessly, unceasingly. Every man who thinks at all, participates more or less consciously in this quest: indeed, we might almost say that all men do so. All men do, indeed, strive endlessly for satisfaction, for some ultimate object which shall end and reward their labors: whether or not they find this something, only each can know for himself. To my mind, however, to search for satisfaction is to search for Truth. It is in the nature of things that Truth alone can satisfy, and in finding the unsatisfying nature of that which is not Truth we constantly renew our desire, and thus all do continually seek for and draw nearer to Truth. This process is, however, an unconscious and laborious one, and there are those who wish to approach by their own conscious effort, by formulating to themselves an estimate of what Truth must consist in, and diligently applying it to their lives. And it is to these that our present subject more especially applies.

If we apply our minds at all to this matter we are compelled to admit to ourselves the existence of a standard of truth and untruth in our affairs: we use this standard constantly in discriminating between what is right and what is wrong. But as we pass from one phase of life and thought to another we find that this standard is being constantly modified, it has nothing of stability about it. Our present idea of what is true or right is not the idea of a year ago, and, moreover, we find that with almost every individual this standard is different. We are therefore bound to admit that our individual standards are not universal but relative, that they are, so to speak, partial. And we are also driven to another admission, that somewhere in the Universe there must be That which is Universally true, of which our own individual standards are simply relative aspects. And further, that if this something which we formulate to ourselves is Universally true, we cannot conceive it possible that It can be added to or taken from; to do either would make it other than itself, other than Truth. Therefore, our previous admissions lead to another, that this something which is Universally true is unchangeable and immutable, and since it must have a Universal application, we must admit that it applies to and underlies all things, otherwise we should have to account for something to which Truth does not apply and in which its possibility does not exist.

Therefore, briefly, we are bound to think that, beyond our present power of understanding, there is Truth which is Universal, that is absolute to us: which is self-existent, that is not relative to or dependent upon anything: which inheres in and is possible to all things: and which is changeless and immutable.

In thinking thus, however, we only make the admission that this Something must be, we do not form any conception of what it consists in: indeed we cannot do so until we have, by certain means to which we will refer later, reached actual contact with it within ourselves. My

object in putting the matter forward in this way is especially to show that, so far from its being in any way unreasonable that the Reality or great Truth of all existence is in the essence of things, and not in their appearance or outer forms, we cannot do other than admit the fact once we have realized that our various standards of Truth are relative and changeable, and depend so to speak, upon a real standard which applies equally to all.

Although for ages this unceasing search for Truth has gone on, we cannot well say that it has been a successful one, at least as far as the majority of men have been and are concerned. Notwithstanding the fact that all times and countries have had their teachers, who have endeavored to lead men nearer to an understanding of the verities of life, and although men of great wisdom and power have appeared from century to century each bearing some message to the world, and in spite of the fact that the growth of scientific knowledge has been enormous during the last hundred years or so, mankind is still infinitely divided as to the meaning and object of life. Men, communities and nations differ: and we are invaded on all sides by philosophical theories of life, by hundreds of religious sects, each claiming to be nearest to Truth, all of which points that the search is still largely fruitless. No matter to what department of life we turn, whether to that aspect which is called religious, or to the philosophical, or to the scientific, this fact faces us: there is constantly before us the necessity for some unifying power, for something which will tend rather to bring men into closer intimacy, than to divide them into factions, religious or otherwise. There seems to be throughout the whole a constant missing of the Great Object: Truth constantly evades them.

If the Reality or Truth of all thing lies in their essential nature rather than in their external forms, and if, as we have previously said, the Truth which is in the essence of things is unchanging and immutable, then surely are the present methods of man certain of failure, for he looks for unchanging Truth in that which is ever changing. The right and surest course would seem to be the reverse of this, to search the essence of things for the Reality which is only partially and in infinitely various degrees expressed outwardly. In my opinion Theosophy is such a unifying power as I have spoken of, and besides, does undoubtedly point the way whereby men may reach an understanding of the inner nature of things and of the Great Truth which is there.

There is a proverb which says that "Truth will out," and this exactly expresses the idea which I have of the Universal Truth to which we have referred. The nature of truth seems to me to be self-expressive, and the truest view we can take of the progress of the world is that it represents a gradual and constant expression of the basic Reality from within to without. This at once depreciates the idea of finality in

anything: we cannot, from this point of view, regard a religious teaching or a system of philosophy as a final embodiment of Truth, yet, nevertheless, we cannot lose sight of the fact that this is what the world has been doing now for ages. Take, for instance, the many religions which have grown round the teachings of the various saviours who have appeared in the world, what do they point to? Do they by any chance appear as embodiments of living Truth, as vehicles of some great Reality which shall unify humanity? To me they certainly do not: and I think that this very fact has its root in man's tendency toward finality. Instead of the various teachings which have in different times been given out, being looked upon as the expression of Truth most fitted for the time and place, differing in letter doubtless but not in spirit, the letter has been seized upon, the differences exaggerated, and we have instead of greater harmony among men, greater dissention. And yet the matter appears in a new light when studied from a Theosophical point of view. We have had demonstrated to us that all great religions have for their basis the same essential Truths: we find that they are in reality at one in spirit and purpose, despite their particular local differences. This fact alone contains a great unifying potency, a power which we are not eager enough to seize upon. It seems as though the impulse of the ages has so imbedded in our nature the tendency to see only in our own that which is true and right, that we find it well nigh impossible to realize and appreciate such a unifying power as, in this respect, Theosophy undoubtedly is. There have been many statements made implying that Theosophy is antagonistic to such and such a form of belief, which have simply arisen from the fact that it does not apply itself nor draw attention to the external forms, the dogmas and perversions which are most commonly observed, but applies itself to demonstrate the inner essence, the vital Truth which is the Real Basis, and which is commonly disregarded.

Then as to the various philosophical explanations of life which have been formulated from time to time, here again we find the same deep-rooted tendency toward finality and specialization. Most philosophies differ undoubtedly in the explanations they offer of life, but they do not differ vitally, only in degree. We cannot regard the magnificent array of thought which is expressed in the philosophy of even the last three hundred years without detecting a very plainly marked line of progression, and increasingly wide application to the facts and circumstances of life. If we trace the current from Descartes, through Spinoza, Locke, Kant, Fichte, Schelling, Hegel and Schopenhauer, we are bound to admit that there is something expressed in the philosophy of each in greater measure than in that of his predecessor; indeed it almost seemed that the possibilities of Idealism which showed themselves in the thought of Descartes were the first breach which has

widened itself as each succeeding thinker has taken up the task. And from this it seems quite evident that we cannot view any particular system of philosophy as separate from the rest. Men undoubtedly do so, but in so doing I think they miss the spirit of the matter. As I said previously, I believe the nature of Truth is self-expressive, and taking account of the line of progression which is revealed in the philosophy of the last three centuries, I am led to think that the whole philosophical chain is but a gradual unfoldment of Truth, the slow emergence to the surface of the Reality beneath. And from this not unreasonable point of view, it is evident that, as in the case of religious beliefs, to view each system of thought as separate from the others, is to disregard the essence which is behind them all, and to attach importance to the temporary vesture in which a partial expression of Truth is clothed.

There is undoubtedly a unifying power in this also: if we could but look upon the many systems of thought as partial expressions of Eternal Truth, none of them final, all open to and sure of expansion, there would be to my mind, less slavish following of other people's ideas, and more incentive to think for and truly express ourselves, doing which, I am convinced, we should better understand the common ground upon which we all stand.

The greatest and farthest reaching result of this erroneous point of view, however, is the materialistic tendency of the times. Creeds consisting of perversions of the spirit of the basic teachings upon which they are supposed to be built, and systems of philosophy expressing only partially the Truth of existence, cannot fail to be unsatisfying in themselves. And so it has proved: men have followed philosophy after philosophy, have gone from sect to sect, seeking the Truth, which none of them fully expressed, and, finding this, there has developed as a natural result the materialistic spirit, denying the existence of that Truth which wrong methods of seeking have failed to reveal.

And, to my mind, it is here that Theosophy has its purpose: not to assert that any system of thought is erroneous, not to combat any form of religious belief, but to hold up before men the idea that *in themselves* must Truth first be found. It really needs no demonstration of mine to bring home the fact that we only see around us what we have in reality become ourselves. The man of vice is constantly suspicious of those around him, to the pure are all things pure: this is exactly the idea to which I have referred. We see only that Truth which we have allowed to express itself through us from within. The man of science sees in the simplest operations of nature a great complexity of natural working, the man without science sees only the operation itself. The man whose artistic temperament is developed sees beauty in things which to the ordinary man, are simply ordinary. And this applies throughout,

even to the perception of the Great Truth which underlies and animates the Universe. Theosophy declares that this truth is the common soul of all men, just as it ensouls the whole Universe, and the purpose Theosophy has in view is that this Truth shall once more be restored to its rightful place in the eyes of men.

Theosophy was sent as a message to the world that man's faith and his reason should no longer be at variance, but that they should be reconciled in the one task of searching within himself for the Reality which he has vainly sought elsewhere. That he should come to look upon himself as a partial expression of a Greater Something within, and that he should therefore come to feel that he is in Reality more than he knows himself to be. That he should therefore recognize the fact that his reason, the external expression of the Truth within his heart, is limited and only has the power of extension through that aspect of his nature which he calls faith. That he shall also come to understand that all others are similarly expressions of a Greater Something within, and that therefore he shall increasingly live that this shall be expressed in greater measure. And that by constantly endeavoring to follow the life which tends to express the Soul, he shall bring himself into greater unity and harmony with the rest of mankind. The Purpose of Theosophy then, in my opinion, is to keep before the world the Truth that all men and all things, having within them the one Great Soul, are essentially bound up in Unity: and that the way to all Truth is so to live that our lives shall tend to bring this Unity amongst men: that in all things we shall follow and obey the behests of the Soul.

E. H. Woof.

"Education seems a complicated and difficult question only as long as we wish to educate our children or some other person without wishing to educate ourselves. But if we understand that we can educate others only through ourselves the question of education is abolished and there remains only the question of how to regulate one's own life. How am I to live myself? This is the question. For I do not know of a single side of the education of children, which would not include our own education. How are the children to be clothed, fed and put to bed, how are they to be taught? Exactly as we ourselves. If the father and mother dress, eat and sleep with moderation, if they work and are eager to learn, the children will do the same."—*Tolstoi.*

LETTERS FROM JULIA.

IT is a good plan sometimes, to examine the statements of other theories than our own, particularly as to forms of consciousness persisting after death, and to compare them with those that theosophical students have been in the habit of considering authoritative. The trouble, however, with all statements of the kind, is, that on such debateable ground one man's word is as good as another's, and no man's experience is of the slightest use to any other man, as nothing seems to us really "evidential" that we have not received from our own consciousness. The most that we can do after studying the cases that the *Psychical Research Society* has garnered up, and those that the host of unassociated ghost—seers, have accumulated, is to try to formulate anew general testimonies as to certain conditions existing upon other planes than ours, and to see if any of this information appeals to our sober judgment, or our conviction of truth.

The worst feature in the old-fashioned "spiritualism" so-called, was its extremely material character. The life after death was described as a mere replica of this one, with its more disagreeable features omitted; with material banquets without consequent indigestions, and with beautiful houses and gardens that apparently kept themselves. Animals were also admitted to this paradise, apparently under the same beatific conditions, and little babies, that had passed out of this life twenty years ago, reported themselves as riding to school on ponies, and appeared never to grow up. "The Summerland" was described with an amount of gush that lent a new terror to death, instead of depriving it of its former ones, and was infested with idiotic little Indian boys and other impossible creatures who vied with each other in murdering the King's English.

To this very material view of spiritual existence, succeeded a more indefinite, less tangible, but also less sentimental picture of post-mortem conditions, if picture it could be called that shape had none, but only a shadowy likeness to things known here. The theory that now appears to be the favorite with the psychic investigators seems to be that the more trivial the phenomena, the more "evidential" they are, that is, the more acceptable as evidence. If a departed spirit ask for his hat, or describe his walking-stick, these utterances are considered subtly precious because they are supposed to give inquiring friends a more perfect conviction of that spirit's identity than any more lofty utterance could, that being less limited as to ownership. So that if the spirit of Emerson were enticed into a séance, and he complained of the absence of pie at breakfast in the region he now inhabited, it would be to that listening circle

a stronger proof of identity than if he had spoken of the eternal verities, or of the adamantine necessities which encompassed him.

More lately, we have had coherent narrations like those Lilian Whiting has reported as given her by Kate Field, narrations based on continuous intercourse with departed friends, marred now and then by touches of the material, but in the main exceedingly plausible, all open, however, to the objection that no one's experience will ever really *convince* another, "neither will they be persuaded though one rose from the dead."

A short time ago I came across a little book first published in England in 1897, called *Letters from Julia.* It purported to be a series of letters written automatically by Mr. W. T. Stead, at the dictation of a lady named Julia, who had died, and these letters were addressed, in the first place, to her friend Ellen who still lived, afterwards to Mr. Stead himself, that they might be published in his periodical called *Borderland.* They seemed to me both less materialistic and more rational than anything of the kind I had ever read, and for the benefit of those who, like myself, had never seen the book, I have noted down some things that struck me as interesting. Mr. Stead in his preface gives his reasons for believing that these letters are what they profess to be, real letters from the real Julia, who is not dead, but gone before, but into this question of identity it is not necessary for me to go. At present I am concerned only with the *contents* of the letters.

Julia's description of the method of leaving the body, is much like other descriptions of that process which we call death, the brief unconsciousness, the awakening to a feeling of renewed life, of perfect ease, of wonder at the strangeness of all this, and at the impossibility of communicating with the living friends who were present. The most valuable part of her teaching is that existence is continuous, that place is immaterial, that the spiritual condition is everything, that, in fact, no one is really on the earthly plane who lives in the spirit of the Lord, which is love, "To love anyone, truly, really, means that we are putting ourselves in his place, loving him as ourselves; that we desire for him the best, and give up ourselves and our own pleasure in order to secure it for him. This is true love, and wherever you find it, you find a spark of God. * * * Heaven differs chiefly from earth and from hell, in that in Heaven all love up to the full measure of their being, and all growth in grace is growth in love." The *Letters* are written from the point of view of an earnest Christian, using the terminology of the Church, yet they lay great stress upon the absurdity of speaking of a man's "church" as in anyway determining his religion. "You will not find from us on this side any authoritative declaration as to any religion that will be considered as true by all spirits communicating. They are of all stages and phases, and the religion of some will be absolutely unthink-

able by others. * * * The degree of a man's love measures his religion. We don't care for the shape of the shutters that shut the light out, nor for the endless discussions as to the windows that let it in. The best window is the one that lets in the most light."

To return to the statements about the life after death, mostly made after a long interval of silence, during which the disembodied spirit was studying its new environment. When the soul leaves the body, generally a painless process, says Julia, it is as naked as at birth. (More so, indeed, as it has discarded the physical body.) The soul-body appears to be conscious from the first, and there is no break in its consciousness, the memory, the sense of identity, even the sex remain, but all is different. When the thought of nakedness crosses the spirit, there comes the needed clothing. "The idea is creative, we think, and the thing is, there is no putting on of garments; there is the sense of need, and the need is supplied. * * * When the soul leaves the body, it remains the same, it retains the mind, the knowledge, the experience, the habits of thought, the inclinations, but the soul, which is the only real self, and has used the mind and the body as its instruments, no longer needs those instruments." The most extraordinary thing to her in the new condition, says Julia, was the difference between the apparent man and his real self, which gave a new meaning of the warning "Judge not." The next great surprise was that of the utter nothingness of the things most prized here, wealth, rank, worth, merit, station, had all passed as a cloud passes, and simply existed no longer.

The first feeling after the passage into another form of life, is not so much fear as great awe and curiosity, writes Julia. And then comes to the newly delivered soul its Guardian Angel, "a kind of other self, a higher, purer, and more developed section of its own personality," to teach it the ways of the new life. "The angel guardian who came to me had wings," writes Julia, "which were unnecessary and unusual, but were the outcome of my own thought, which had always pictured angels with wings, although they were as useless as steam engines to beings who have but to think, and they are there."

One of the great surprises of the new condition is to learn that the physical senses are not so much helps as hindrances to knowledge. "We are on earth as it were with blinkers on." The physical consciousness needs the temporary seclusion of life from the realities of the world of spirits into which it is ushered at death. Hence to close the eyes in death is to lay down the blinkers that limited and confined our vision. Then comes the going forth into the new world. At first Julia walked as she used to walk, only with much more ease, moving among hosts of people who seemed living beings, until she saw them pass through matter, which living beings, of course, could not do. (She did not realize that physical matter existed for her no longer, as she was now functioning

in that "fourth dimension," the characteristic of which is permeability.*) These beings moved at greatly differing rates of speed, and on being questioned, her guide said that the mind could move as it chose, and her movements depended only on her will. She found that she could leave the earth and soar among the stars, as there was nothing to interfere with her thought and her volition. Her first flight under the direction of her Higher Self took her to a very pleasant world, full of restful peace and contented love. "The place had a placid smile of tranquil joy; the note I remember, the details I will not enter upon." It was here that she met the friends who had gone before. (She must have died young, they were so singularly few.) And none of them was so close to her as to make her long for them more than all else, or they would have come to meet her when she died. The meeting with them was very pleasant, but it had an element of strangeness in it. They had grown spiritually, they knew more and loved more. There were but five or six, the dearest of them all being a little sister who had passed away many years before. Julia saw her as she had last parted from her, but she was only assuming the child-form to gain recognition. Afterwards she saw her as a young woman. "There is no difficulty in our assuming whatever form we need for the purpose of the moment. I do not mean to say that we could assume permanently any disguise, but we can make ourselves appear for the time what we think we wish to be. We have no need to do so for our own purposes, but when a new-comer arrives, or when we have to manifest ourselves to you who are still in the body, then we need to use this thought-creation, and body forth the visual appearances with which you are familiar."

The beings of the next world have made no sudden changes in their natures, they do not seem to have become angels or saints because they ceased to live on earth. "You are, in the loom of time, weaving the fabric of this world. You make your next life, and you make your life here. You do it day by day, you do it hour by hour. This is one of the truths of all religions, and what all religions teach is truth, but you do not realize it, and you often deny it."

The absolutely subjective nature of the form and clothing of the beings in the next world would solve many of the puzzles that ordinary spiritualism has left unanswered. People you have known, according to Julia, appear to you in their habit as they lived; either you have sufficient memory and imagination to picture all the details or they have done so that you may identify them by the appearance most familiar to you. The greatest difference between this world and the next is that in the latter the consciousness of love is everywhere. "My dear friend, if you had but love enough you would have Heaven where you are. * * * The open secret of Heaven is love. * * * If there were

*Vide *Secret Doctrine*, I., 251.

but more love in your world it would be even as ours; for to you also would be given the vision of God. * * * When you think with real feeling and earnestness of another's welfare and long to help him, you do help him."

There is much said in these *Letters* about the soul's need of quiet and meditation. "What the world needs is an arrest of this fretful fever about trivial things which perish with the using. * * * To truly live, you must make time to think; to create for some moments at least, a silence where our own voices may be heard. That is nothing new, but the world seems to be forgetting it more than of old." And great stress is laid upon individual effort, not dependence upon any so-called "spirit guides." "Who will not trust his own soul has lost it," writes Julia. "And who will not rely upon the voice of God in his own soul will seek for it in vain in the voices from beyond the Border."

This is one of the most valuable lessons taught by the little book. Whether written entirely by W. T. Stead, or from the dictation of a disembodied Intelligence, we have no means of proving. There is one rule, however, that is infallible: "By their fruits ye shall know them." A teaching based upon love to God and one's fellowmen, that insists upon charity and liberality of thought and dependence upon one's Higher Self alone, that lays down no rigid rules of life, but only begs for a few minutes daily of retirement and quiet meditation, in which the voice of the silence may be more plainly heard; a teaching that shows the transitory nature of material things and the reality of the spiritual, and demonstrates the power of Thought and Will, differs in no wise from the doctrines of Theosophy. It is nothing new, as these letters themselves declare, but to see these things from other points of view than our own is sometimes very helpful, and I for one am glad to acknowledge a debt of gratitude to the little book, whether written by an incarnate or a disembodied spirit.

KATHARINE HILLARD.

"What is now called the Christian Religion existed among the ancients, and was not absent from the beginning of the human race until Christ came, from which time the true religion which existed already began to be called Christian.—*St. Augustine.*

A BASIS FOR ETHICS.

DOES THEOSOPHY SUPPLY ONE?

BEFORE entering upon any general discussion of Ethics, it would seem best to call attention to the difference between *A Basis for Ethics,* the title of this paper, and a *System of Ethics.*

Every religion of which I have knowledge offers a good system of ethics. The Golden Rule which is the epitome of all moral codes, is found in one form or another in the Vedas, the Zend-Avesta, the Upanishads, while the teachings of Krishna, Buddha, Confucius and Mahomet have versions that are more or less similar to that of Christ. But the statement that all the principal religions of the world offer good systems of ethics is not based upon their all giving a Golden Rule. There is no better moral code than that given in the Sermon on the Mount in the Christian Bible, and every other religion has something closely resembling it. It is perhaps natural that the Christian being the last great Religion given to the world should have the systems of ethics that appeals to most of us as the simplest and best, but it is pushed very hard by the wonderful teachings of Gautama Buddha, and even a superficial research into the multitudinous Chinese Scriptures will bring to light many beautiful and elevating precepts, which every reasonable human being would highly endorse. It is not then the lack of ethical systems which is the trouble with our latter-day civilization. It is the lack of a reasonable basis upon which to rest the ethical system whatever it may be, and from which the code must derive its force and vitality and influence. And it is just here that many of the old world religions fail lamentably. After offering to the world a system of ethics noble and beautiful and simple enough to suit the most fastidious taste, they or the interpretation of them that reaches the people through the priesthood, fail to furnish a proper reason why these beautiful precepts should be obeyed.

"Do good for the sake of good" is doubtless a very elevating axiom, but it is entirely too noble and too elevated for humanity of the present day. We need something much more practical, something that appeals to our minds as reasonable, some easily understood, common sense justification for what seems to us as the somewhat visionary and impracticable teachings of pure ethics, before we as a people can be properly influenced or radically changed by them.

We all admire the different ethical systems, and even reverence those which have been given us by the great world reformers; we recognize them as great statements of elevating and refining truths, but all the same we

think Tolstoi is a lunatic for endeavoring to follow the precepts of Jesus. The most blatant agnostic or atheist, the most rabid nihilist or the grossest materialist has nothing but admiration to express for Christ's ethics, but the scornfullest and bitterest gibe that is ever flung at Christianity is that which, in any language calls attention to the great difference between Christ's ethics and Christian practice. It is the shame of the Christian religion that with such a teacher and with such teachings it has not succeeded in making the teachings more a part of the lives of the professed adherents to the doctrines. This is the great failure of Christianity. It is not because it teaches miracles or professes incredible doctrines and dogmas. All religions do this more or less; but it is because it offers no reasonable and convincing arguments why you should follow its ethical precepts. In fact, with its doctrines of repentance, atonement, and vicarious suffering, it rather sets a premium on sin, and gives you at least an opportunity of entirely escaping merited punishment if certain religious obligations are performed.

Now when it is said that Christianity offers no adequate basis for ethics, I think it would be well to explain a little more fully just what is meant, and please also to remember that when I speak of people, humanity, the adherents to a religion, etc., I do not mean the educated minority, but the great majority, the uneducated or the only partially educated, those in other words who form the great bulk of the followers of any religion. That is an important distinction to keep in mind when discussing a subject like this. For without allotting to ourselves any particular virtue or any unusual intelligence; yet as educated and fairly honest and earnest people, much more refined and intangible reasons will appeal to, carry weight with, and sometimes even convince us; when those same reasons presented to the ordinary intelligence would be far beyond its comprehension or power of appreciation. Consequently I have no doubt that many people would take exception to the bald statement that Christianity furnishes no basis for ethics. Perhaps it would be fairer to say that Christianity furnishes no reasonable, practical and common sense basis for ethics; for after all is said and done what higher basis could there be than the statement "Do good for the sake of good." As a sentiment or teaching it is irreproachable, and also, unfortunately entirely unconvincing and with the exception of a very few highly refined and spiritually inclined persons without any influence whatever. Doubtless the day will come in some millions of years when humanity will need no other stimulus to do good than the mere thought that it is good to do good, and anything that is good is the thing to be done. We have not reached that elevated condition of mind and morals yet however. We are a pretty poor lot of selfish, sensual and ambitious mortals, and it takes something more in the nature of a club to make us really try to do anything that is as distasteful as is the task of right living and right thinking. There seems

to be something inherent in our nature at present that makes virtue difficult and vice easy, and when people are in that condition it will not do to let them alone, or to merely tell them what they ought to do. They will have to be convinced that not only is it right to do good (doubtless every one is convinced of that already,) but that it is also to their own best personal interests. Once really persuade them of this, and you have them sooner or later, usually later. They will mend their ways slowly at first, more rapidly after they have made a start and find out that it is not so hard after all.

Now to my mind it is just here that most exoteric religions fail lamentably. With all their high and noble ethics, their beautiful teachings, their wonderful examples, they do not give to the common man any good or adequate reason why he should follow the ethical law. Christianity it is true shows him why he should not be bad, or rather, I suspect that the Church fathers, seeing this very difficulty, endeavored to meet it by inventing Hell, the devil, and eternal punishment. These dogmas have had some influence, and they might have been very effective, if they had not been coupled with some different ways of escaping all this punishment if proper precautions were taken before death. No, Christianity gives no practical convincing basis for ethics, but if there is one greater, more convincing, more luminous and more wonderful thing about Theosophy than any other it is just this very thing. For the first time in our lives we are offered solutions to the great riddles of life, so long considered unsolvable by our Western philosophers, "Whence came I," "Who am I," "Whither go I,"—and it is the answers to these questions that at the same time furnish us with a perfect basis for ethics. A basis so reasonable, so full of common sense, so appealing to our experience and reason that it furnishes at once to most of us, just the club necessary to drive us out of our *laisses aller*, selfish, and more or less degraded condition of moral and physical existence. It shows us who we are, what we may become, and how we may become it, and it gives us very good reasons why it is to our advantage to become it with all our might. Reasons that appeal to us in our present condition. In other words, just what we require to drive us from our trough of moral stagnation, and it also presents us with ample reasons why we should not continue our old manner of living. People have called the Law of Karma a stern, cold, iron doctrine, and have shuddered at the idea of returning again and again to earth life, but I tell you it requires something cold and stern and inflexible to be the incentive that will move the modern man to right action. Karma then, with its twin doctrine Reincarnation, are the reasons Theosophy gives for following ethics. We reap whatsoever we sow. We commit evil and are punished just as sure as night follows day. If not immediately, then to-morrow, or next week, or next year, or our next life, or perhaps justice will not overtake us

for 20 or 50 lives, but some time the day of reckoning will come, and we must pay our dues to the Karmic law. No one escapes, be he ever so great or ever so insignificant, be he good, bad or indifferent. You doubtless all remember the story told of the woman who complained to Krishna that all her sons had been killed in battle and that although she had sufficient spiritual vision to enable her to look back over her 50 past lives, yet she could see no sin of hers that justified such grief and sorrow as the loss of all her sons. Krishna replied "If thou couldst look back to thy 51st anterior birth, as I can, thou wouldst see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost." This of course is only a poetical extravagance, but it illustrates as well as anything I know the immutability of Karma.

And so of course with our good thoughts and deeds, the reward or compensation follows just as surely as the punishment follows evil doing. There is a note of hope as well as only justice in this great law, a chance for the weary and despairing, consolation for the overburdened and oppressed, for just as surely as we know that if we are suffering unhappiness and misfortune now of whatsoever kind because of former actions against the law of ethics, so also do we know that if we mend our ways, and enter upon the path of Righteousness, the day will surely come when our burden will fall from us and we will have that reward which is proportionate to our merits and to our past efforts for good and against evil. "Do good for the sake of good" if you like and if you can, but if not then do good for the sake of the reward you will get if you do, and the punishment you will get if you don't; but whatever your motive, do good, and be good; obey the law and practice ethics.

We have said something about Christianity not supplying a proper basis for ethics, and our subtitle asks if Theosophy does. To this query our answer must be an emphatic yes. It not only gives the most excellent reason for the practice of ethics, Karma and Reincarnation, but as needs must be the case with a system of religion and philosophy that claims all that Theosophy does, its teaching include a most rational and complete, indeed *the* most rational and convincing basis for ethics; and this is in the law of Universal Brotherhood and the fundamental principles of Theosophy which underlie that great law. We are told in the *Secret Doctrine* that one of the three great basic principles of the Wisdom Religion,—the third in the sequence given,—is the fundamental identity of all souls with the Oversoul, the fact that we are all of us but emanations of and rays from the same Divine Essence.

It is upon this great teaching that we base the law of Universal Brotherhood, to form a nucleus of which is the first and most important object of the Theosophical Society. And it is this law of Universal Brotherhood which Theosophy puts forward as the proper basis for the law of ethics. We are none of us such fools as to do ourselves

deliberate injury. As a matter of fact we take extraordinary good care not to, and spend a large portion of our time in smoothing out the rough places on our path through life and in devising all sorts of methods to protect ourselves from harm. Yet how few of us realize that when we do some wrong to another, we are hurting ourselves, our real inner selves, not only because some day Karma will repay us, but because we are really one with all the human family, we are all members of the same body; if we hurt one, all must suffer, and we must receive our share of the common injury, not only directly as the Karmic result of our evil act but through all other evil actions that may follow ours, owing to our example. The true basis of ethics then is the law of Universal Brotherhood because right doing even to the selfish man becomes essential if by wrong doing we sin against ourselves.

Theosophy roughly speaking divides each man into two main parts, known generally as his higher and lower nature. Without entering into the more elaborate sub-divisions of these two main divisions, it may be said that the lower nature includes the brain and senses. Should man spend his life in study, which is usually considered a most worthy thing to do, or should he live a life of sense gratification, of pursuit, of pleasure, he has builded his house upon a foundation of sand, and when death seeks him out and claims him as its prey, his stifled and starved higher nature leaves the lower man forever, and carrying with it nothing of the essential characteristics of that man, he may be said to have become annihilated. To live after physical death we must give our higher nature play, we must seek out first of all those practices which are in accord with its nature, and having found them, we must live up to them and make them the essential part of our lives. These practices when discovered will be found to be ethics, and by following ethical laws we will be living the life needed for the development of our higher natures. Death will cease to be a terror, for we will know that when we die it will be but to enter a happier condition of existence, to emerge eventually to a reincarnation in an environment that will enable us to make still further progress in the right direction.

As this is one of the most important teachings of Theosophy, I will sum it up at the risk of repetition. He who lives merely the intellectual life or the life of the senses, even supposing no positive evil mingles with the latter, lives nevertheless in that which is impermanent and fleeting, and when the death hour comes, what is there of the man which the monad may carry with it to Devachan? What that will return again with it to future life? Oh! mistake not. The soul has its immortality to win, and each day, each hour, finds us winning or losing it. Immortality is our heritage, our divine right, the privilege that divides us from the brute, but it must be fought for and gained by strife and effort. It is not given to us, but it must be taken by force. It has always seemed to

me that there are most mistaken ideas on this subject current among our members. We are taught, and most of us believe, that at death only our good thoughts, and the records and effects of our deeds, the aroma of our personality, as it is called, go with our higher natures to Devachan, but do we ask ourselves what proportion of *our* personalities are entitled to this great privilege? Would it be, with most of us, enough to recognize, to know ourselves by, let alone to enable our friends to know us?

If we were to die to-morrow, would that portion of ourselves which would go to Devachan and survive be enough to carry with it the idea of self? Could we be recognized by it? Are good and noble thoughts so much a part of us as to identify our consciousness with that part of our nature? Or is our higher life but an incident that claims our attention for a few minutes of each day and then with difficulty amid the turmoil of modern life? And if we were to die would not the strongest part of us, that part which would necessarily attract our consciousness, would it not be the idea of self and thoughts of self-interest, impure and ignoble thoughts?

Let us drop for a minute the idea of what we may become and consider what we are and then tell me how many of us are entitled to say that the preponderating part of our natures is good and noble and will become immortal, and if the preponderating part of us is not, then how can we as individuals be said to survive death at all? What claim have we to think ourselves immortal? How many of us follow the ethical law in our daily lives more often than we follow the modern law of every man for himself and the devil take the hindmost?

We are too prone to consider ethics a beautiful thing to write essays about and to theorize over, while what we most of us need is to live up to them a little. Theosophy teaches us why. It presents us with all the basis we need and a good deal more of an one than is sometimes comfortable to think about. As one of our Theosophical publications says, "This is why charity, generosity, morality, kindness, truthfulness, good temper and all the virtues inculcated by ethics are of vastly more importance than learning and study without them. Much study will lead to book knowledge, but unless we follow to the best of our ability the ethical precepts, we will lose most of our work by death." The work that tells most in the long run is the work that helps our brother, for thereby we most help ourselves. Do not forget that the Karma of the race is ours, our very own, and it must be lived down in each individual case before great progress can be attained. A life that lessens the sum total of the Karma of the world is the proper life to lead and that can only be done by a practice of ethics. Right thought, right action, right speech, Remember that the world at present is in much greater need of ethics than of knowledge. It is practice and not preaching that we require, and he who at the end of his life can say to himself that he has always endeavored

to follow the ethical law will have no need of regretting that Karma did not give him an intellect that would have enabled him to be a leader among men. His example was the best of teachers, and his influence for good is all the greater in that much of it was on unseen planes.

We have said of Christianity that its ethics have no adequate basis, and thus explained in part, the failure of Christians to live up to the moral code of their great teacher, but if we, as Theosophists, proclaim the reason and right of our ethical code and prove clearly and logically its basis, what excuse shall be made for empty ill-spent lives, for uncharity and impurity, when such are found among us?

JOHN BLAKE.

"It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible. There are no short ways to perfection, but there are sure ones.

"I think this is an instruction which may be of great practical use to persons like ourselves. It is easy to have vague ideas of what perfection is, which serve well enough to talk about when we do not intend to aim at it; but as soon as a person really desires and sets about seeking it himself he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction toward the practice of it.

"We must bear in mind what is meant by perfection. It does not mean any extraordinary service, anything out of the way or especially heroic—not all have the opportunity of heroic acts, of sufferings—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound—we mean the opposite to imperfect. As we know well what *im*perfection in religious service means, we know by the contrast what is meant by perfection. He then is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection, You need not go out of the *round* of the day." —*J. H. Newman,*

ELEMENTARY ARTICLES

REINCARNATION AND KARMA.

II.

DEAR FRIEND:—Some time ago I wrote a reply to your question, "What is Theosophy?" and I then promised to give you a fuller account of the two great doctrines of Karma and Reincarnation. As your ideas and experiences may be similar to mine, I will tell you just how I felt when I first began the study of Theosophy.

I had a strong prejudice against the teaching on the subject of Reincarnation. I felt that one visit to this earth was sufficient, and that our education could be finished in some other world, or worlds. But as I studied the varied degrees of development to which men had attained, I began to ask why these differences existed. I noticed that one child was born in the slums of a great city, from parents almost brutal. He grew up in ignorance, or was trained only to steal, and lie, and fight. Another was born in entirely different conditions. His parents and ancestors for many generations have been refined, pure, and noble in spirit. All his surroundings favor his development, intellectually and morally. One becomes an Ishmael—his hand against every man, and every man against him, and finally dies in disgrace. The other lives a life of purity and helpfulness, dying in a good old age, honored and respected by all. So I asked myself whether they really began life just where they were born or did they begin farther back? If farther back, where? In this or some other world? If they first began to live when they were born on earth how can justice be a universal law? The problem became darker. Having long ago accepted the doctrine of evolution, I asked myself the question, if our world and all life thereon be the product of evolution, why may not the same law of gradual development apply to the real man as well as to his body? A study of Theosophical teaching on Reincarnation and Karma has given me the only solution of the problems of life that is at all satisfactory. This teaching has removed for me every difficulty and revealed life on earth in perfect harmony with the highest wisdom,

justice and love. Reincarnation looked at in the light of man's constitution as taught by Theosophy seems not only in beautiful harmony with nature, but also indispensable. Man passes through a perfect cycle as he takes on first, his mental, then his astral, and finally his physical body, and then having lived his earthly life, he puts off one after another of these, as he rises again from one plane of being to another until he has reached his home in the formless mental world. A knowledge of this seems to make Reincarnation a beautiful and necessary part of man's history.

Perhaps the thought comes to you that of all this you have no memory. Neither have you any memory of a great deal that occurred in your childhood. Some of these forgotten things are sometimes brought home to us by hypnotism and clairvoyance. When I was a week old my mother's clothes accidently got on fire, and she was in danger of being burned to death. A friend in the next room heard her cries and put out the fire. Although very little hurt by the fire, it was a great nervous shock that she received and transmitted to me, so that I came near dying. I knew nothing of this until five years ago when a clairvoyant told me of it. Shortly afterward I visited my sister, telling her what the clairvoyant had told me. She said it was all true and was surprised that I did not know it. If I ever knew it I had utterly forgotten it. While it is generally true that we have no recollection of our past lives, there are some people who have so far progressed as to be able to awaken the causal body which contains the memory of these past lives, thus knowing certainly that Reincarnation is a fact.

Perhaps another question presents itself to you as it did to me. Does not this teaching flatly contradict the teaching of the Bible? After giving considerable thought to that question I found that several passages of scripture that had been dark to me in the past, now in the light of this doctrine became luminous. Take the passage Matthew XVI: 13, 14, "Who do men say that I am?" The reply was, "Some say you are John the Baptist, some Elijah, others Jeremiah or one of the prophets." The people knew he was the son of Joseph and Mary of Nazareth, but they plainly believed he had lived before and was a great and good man in a previous life. In Malachi IV: 5 the prophet says, "Behold I will send you Elijah the prophet before the great and terrible day of the Lord come." A study of the appearance, habits and ideas of John the Baptist as given in the New Testament is so much like that given in the first book of Kings in the Old Testament that it seems impossible to avoid the conclusion that it is the same individual. John himself denied it when the Scribes asked him, thus showing that he did not remember his past, but Jesus, who was greater than John, certainly knew, and twice told his disciples that John was Elijah.

Then take the case of the impotent man at the Pool of Bethesda—it has always been a puzzle to me. He was not yet an old man but for

thirty-eight years he had been suffering from this sad infirmity when Jesus said to him "Behold thou art made whole; sin no more lest a worse thing come unto thee"(John V. 14). What sin a boy could commit could bring such physical sorrow, that to repeat it would bring even a worse affliction than this which has lasted thirty-eight years? If we look back to a preceding life for the sin, it is easy to understand. Can anyone read John IX. 2 ("Who did sin, this man or his parents, in that he was born blind") without asking, can a man sin before he is born? If we take this case and also remember that Jesus had told them that John was Elijah reborn, and the fact that the multitudes thought Jesus was some prophet reborn, can we avoid the conclusion that Reincarnation was so generally believed that men used it to explain the misfortune of being born blind, or with other infirmities? After thinking about these things, I said to myself, if Reincarnation was an accepted doctrine of Jesus and his disciples, the great fathers of the early church would surely have something to say about it.

Upon examination I found that they had much to say on the question, and that Origen, Justin Martyr, Clemens Alexandrinus, and later, Jerome, all accept, teach, and defend the doctrine in most remarkable ways. In their expositions of Scripture, and in controversy with others, they state the doctrine clearly and use it to enforce their teaching. For instance, Origen (and also Jerome) speaking of Jeremiah's statement (Jer. L. 5) "The word of the Lord came to me saying, before I formed thee, I knew thee; and before thou was born I sanctified thee and ordained thee a prophet," says that this is a proof of the pre-existence of the human soul. He also says that the condition of a man here is the judgment of God on the deeds of each individual, and he illustrates his argument by the famous case of Jacob and Esau referred to by St. Paul in his epistle to the Romans (IX. 13). He says in substance that it would be unjust if God loved Jacob and hated Esau before the children were born, and the only way to reconcile that saying with the justice of God is to say that Esau was reaping the fruits of past evil, while Jacob was reaping the fruits of past good. Here are his own words (*De Principiis* II. IX. 7). "It is found not to be unrighteous that even in the womb Jacob supplanted his brother, if we feel he is worthily beloved of God, according to the deserts of his previous life, so as to deserve to be preferred before his brother." In his treatise *Against Celsus* he gives us a clear and definite statement of the doctrine of Reincarnation. Surely then the Theosophical teaching is Christian! I know that the Second Council of Constantinople (A. D. 553) condemned the doctrine as unorthodox, but then, neither Paul nor Jesus were orthodox according to the standard of this Council. However, the doctrine was held and taught by many Christians and martyrs after this time.

Coming to my second point, let me say that Karma is the great

doctrine of cause and effect. There is no *chance,* no *accident,* all is governed by immutable law. A knowledge of this great law throws much light on the varied conditions of life and character on earth. Why is one happy and virtuous, and another miserable and wicked? Not because of the circumstances in which he began life on earth at this time. Even these circumstances are the effect of past causes. The present is the child of the past, and the future will be the child of the present. If in a previous life he tried to conquer appetite, passion, and selfishness; if then he was compassionate, kind, tried to serve others while denying himself, he now reaps what he sowed. If on the other hand he was selfish and expected others to serve his selfish ends, or if he was cruel and tyrannical, he too reaps what he sowed. St. Paul truly says. "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap." If men would only accept this great truth, life would be transformed, and our sorrows and troubles would help to purify us, so that on "stepping stones of our dead selves" we would rise to a nobler, grander life.

Perhaps, again, you are ready to ask how this teaching can be harmonized with the Bible doctrine of the forgivness of sins. The popular idea of forgiveness is not the scriptural idea. People seem to think that the Bible teaches that however great our sins, if we only repent the *penalty* will be remitted. That is surely not Bible teaching. By plain statement and by example it teaches that the sin will be forgiven, but the penalty will follow just the same. Take the case of David. Nathan the prophet by a parable brought home to David a sense of his sin, and told him what troubles would follow as a result of his sin. David pronounced judgment on himself unconsciously. In deep contrition David humbled himself and sought Divine forgiveness. The prophet told him that his sin was forgiven, and David sang of the gladness that filled his soul on that account. Nathan told him that, while he would not die, still all the terrible penalties he had mentioned would come to David. And they surely did. Bible teaching is plainly given in Psalm XCIX: 8, "Thou art a God that forgavest them, though thou punishedst them for their doings." So you see that the teaching of the Bible and of Theosophy are one, and the same. A proper understanding of these two great doctrines will help us solve most of the hard problems of life, and clear up a great many of the "dark mysteries" in our own lives as well as the lives of others. Why are some born in a deformed body, while others appear in a perfect physical organization? Why is one born with a strong appetite for drink and tobacco while another hates these things? Why is one born with a vicious disposition and a tendency to brutal crimes, while another is of a sweet and virtuous mind, finding his greatest joy in helping and blessing his fellows? Why is one an intellectual, musical, artistic, or mechanical genius, while another is of low intellect and has

neither taste nor ability for these things? Because they have lived before and in previous lives have sown the seed, and by the law of Karma, which is the law of justice, the law of cause and effect, they are now reaping the harvest. These differences are not caused by *luck,* nor by *chance,* nor by what is called the "*accident* of birth." We are makers of our own characters, and character is *destiny.* What is true in the physical world—that there is no effect without an adequate cause—is also true in the mental and moral spheres, and Theosophy alone gives us a true and perfect understanding of these great laws of life. *How* these certain effects are produced has perhaps never been more clearly and forcibly expressed than is in the following paragraph written by one of the Masters, and published in the *Occult World* (pp. 89, 90, fourth edition). "Every thought of man being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an element—that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the minds begetting—for a longer or a shorter period proportionate with the original intensity of the cerebral action which generated it.

"Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist call it his *'Skandha;'* the Hindoo gives it the name of *Karma.* The Adept evolves these shapes consciously; other men throw them off unconsciously."

In another letter I may tell you about the teaching of Theosophy as to the constitution of the universe and of man, or what is generally called the seven planes of nature and the seven principles of man.

Meanwhile to study this Divine Knowledge and then to live it will bring us the greatest joy and the truest success.

JOHN SCHOFIELD.

"We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word."—*R. W. Emerson.*

REVIEWS

THE CREED OF CHRIST.* The title of this important and interesting book is the only unsatisfactory thing about it. Why, in the search for freedom, for that glorious liberty which is the heritage of the honest truth-seeker, the author should associate a creed, the most formal presentation of truth, with Christ one finds it difficult to understand. In fact the little volume is devoted to a search for that insight which distinguishes Christ from all other teachers, which was as far from creed as it is possible to conceive. Indeed, the author goes so far as to call Jesus an agnostic, and to rank him, in this regard, with Gautama the Buddha, for whom also no creed was conceivable.

It would be impossible in the scope of a short review to do justice to the vitality of this work. Perfectly free from conventional prejudices, perfectly honest in expression, it awakens thought, and appeals to the highest elements in man. To Theosophists it may seem to lack the knowledge so definitely set forth in their own publications, of what spiritual evolution means, but it is an undoubted advance in critical faculty which enables a Western writer to present with clearness and fidelity the subjective reality of Christ's prophetic utterances as familiar to the East.

Not the least interesting portion of the book is the account of Pharisaism in its historic aspects, and the natural hatred of the Godlike man Jesus for its formalism and hypocrisy. It is a little singular in view of the writer's evident knowledge of Buddhism and Eastern cult, that no suggestion is made that Jesus was a Master, one who had reached that plane of pure wisdom to which knowledge of God is the necessary accompaniment, one free from obscurations of thought, living from the soul. Such a work as this in its sincerity and earnestness cannot fail to make a great impression within the ranks of orthodox Christianity and assist in that overthrow of narrow ecclesiasticism which is apparently near at hand.

J. R.

The Essentials of Spirituality,† by Felix Adler. This little book demands attention for two reasons: for its earnestness and for its attempt to formulate a definition of spirituality. To those who accept the broad fundamental teachings of the East upon spiritual evolution the attempt will be regarded as failing to include the main quality inherent in Spirit. Dr. Adler defines spirituality as "Morality raised to its highest power," but we should be tempted to ask for a definition of morality. Spirituality, as taught in all religions, is *Love* carried to its ultimate, and when this is understood we realize at once that it includes and embraces morality; morality is the fulfilling of the Law, but unless the fulfillment of the Law enables the Soul to rise above the need of Law into the Light of Love it is not spirituality. It is interesting to read a book upon such a subject in which no mention of Love as an active principle is found.

R.

Commentaries upon St. John and St. Matthew,‡ by Sri Parananda. These two volumes are worthy of more than mere passing notice for the unusual reason that they are not of pure literary value. In no sense are they critical, or of the same character as the critical exegesis, to which our Nineteenth Century divines have accustomed us. They are in fact purely spiritual interpretations, as the title page of one of them puts it, "By the Light of the Godly experience of Sri Parananda." "Every word," says the short preface to the Commentary on St. Matthew, "fell

* John Lane, London and New York.
† James Potts & Co.
‡ Trülner & Co., London, England.

from the lips of my beloved teacher," and the contents of both volumes were written down in this way by Miss R. L. Harrison, the pupil. Both volumes are of the highest value as guides to the spiritual teachings of a Jnana Yogi That on St. John has still greater claim to attention for its lengthy explanation of the difficult first chapter, which explanation necessarily includes the whole plan of spiritual evolution, with an account of the meaning of "The Word." The entire Commentary is of the highest spiritual import, and should be of interest to Theosophists from its clear presentation of the meaning of the different bodies (or sheaths) of the soul, and of the steps of spiritual experience, which lead to Union or Realization. These are more particularly to be found in the notes upon John 5:21 and following verses.

While, as has been said, critical exegesis in no sense exists, *critical* translation does, and the exact meaning of Greek terms is given in many puzzling cases, as well as the Sanskrit equivalent. They are illuminating commentaries, and the English in which they are given is remarkably clear and pure. J. R. R.

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*Shinto. The Way of the Gods,** by W. C. Aston, C. M. C., D. Lit. This is a most interesting and timely book, of value to all students of religions. It is admirably arranged in so concise a way that there is no difficulty in understanding the devious cults of Japan's original worship, which the author traces back to Korea. Not the least valuable portion of the book is that devoted to the introduction and spread of Buddhism, which led by natural contrast to the decay of Shintoism. Buddhism with its ritual, and its abstruse and profound doctrine, no longer pure, but interrelated with the Nature worship of Thibet, reached Japan about the year 522 A. D., but it was a good deal later before its successful propagation was begun: finally, about 686, it was decreed by law that every home should have its Buddhist Shrine. From this time its victory was certain, and while divisions occurred in its main propaganda, its assimilation by the Japanese was probably more perfect than was the case in any other nation, unless, perhaps, in Burmah. The revival of pure Shintoism in our own day was a political move, and the author of this book considers that as "a national religion it is almost extinct, but that it will long continue to survive in folk lore and custom." R.

Japan. An Interpretation, by Lafcadio Hearn. Nothing is more difficult than true interpretation of an alien people. Few arrive at it, for prejudice of race is the strongest barrier of which the human mind is conscious; it is, in fact, the last prejudice to be overcome by those who care for truth. As regards Eastern nations, their psychological development has from the beginning differed from the evolution of the Western world; mental concepts present themselves differently. As judgments of men and things are based upon such concepts, that which is admirable to ourselves in manners, morals, or art, presents an entirely different front to nations whose traditions are, in fact, psychologically separated from us by centuries of digested experience, who have outlived not only their youth but their age, who in recrudescence present anew the archaic civilization which was crystallized before the modern type of civilization was conceived in the womb of time. Modifications have, it is true, entered the world of Japanese thought and experience, but for all practical purposes, Shintoism must be regarded as the source of the strength and of such weakness as she presents.

Of all interpreters of modern Japan, Lafcadio Hearn was undoubtedly the most at one with her. He had entered her life as citizen, lived under her laws, married into her race, and knew her as only those can who have provided for themselves such conditions. All that he says rings true and in his last volume he shows that he has, to a certain extent, at least, outlived glamor. He has given us a most interesting and faithful account of those antecedent experiences, which have enabled Japan to rise from a comatose state and take her place among modern nations, and in this way he has shown how necessarily all her qualities have their origin in the religion of her earliest period. Shintoism, the religion of ancestor worship, demanded of its adherents an unquestioning obedience to the law of the general good. The individualism of Buddhism has left scant trace in the life of the people. It was merged in those higher ethical considerations which had already established them-

* Longman, Green & Co., London and New York.

selves as the most potent forces in the national life. With all this students of the evolution of Japan are necessarily familiar, but probably few have considered as Lafcadio Hearn has done in this volume, the foreordained result of the habitual attitude of a people like the Japanese destined to enter upon industrial competition, but totally unlike Western nations whose impulses for centuries have been towards aggressive self-assertion. The chapter upon Modern Restraints is perhaps the most interesting and illuminating in the book, and the concluding Reflections sum up the present position of the Japanese in an admirable way and offer a practical prophecy as to the future development of a nation the tenets of whose religion are deeply embedded in the national recess of an incalculable past: whose whole social life is an expression of the religious life and whose acceptance of an alien creed could only mean disintegration and decadence. J. R. R.

Magazine Literature.

The International Journal of Ethics, Phila. Josiah Royce, in the April issue, considers Race Questions and Prejudices, and The Labor Problem is ably handled by Gustav Speller, of London. The Ethical Significance of Religious Revivals is a timely contribution by Rev. F. G. James, of Yeovil, Eng. Other articles are of literary value, and the book reviews, as is invariably the case with this magazine, are of great excellence and value.

The Monist, Chicago. The Editor, in the April issue of this valuable quarterly, contributes a scholarly study of The Soul in Science and Religion, which includes a review of Fechner's Life After Death and the idea of a spiritual body as the vehicle of continued consciousness. Dr. Hans Kleinpter reviews the Monism of Prof. Mach. Among other interesting articles is one upon The Mutation Theory, by T. Arthur Harris, Ph.D.

Broad Views, Bedford Street, London, Eng., certainly justifies its name. Mr. Sinnett, in Former Lives of Living People, accepts as proven many facts which a less liberal interpretation of occultism would regard with some hesitancy. No doubt such narratives are of interest to non-scientific investigators; we also find Letters from the Next World, and conversations regarding Ghosts. Dr. Alexander writes upon the Psychology of Punishment, and "A Man in the Street" contributes a satirical account of The Religion of To-day.

The Open Court, Chicago. Daniel P. Abbott, in an interesting article, explains the mysteries of Reading Sealed Writings. The Editor in The Harmony of the Spheres compares the highest ideals of various religions and shows the parallelism between the Completeness ("Metta") of Gautama the Buddha and Plato's ideal Being. "The Waning of the Light of Egypt," by Edgar L. Larkin, is accompanied by some very good illustrations.

In *Annals of Psychical Science*, London, Eng., Cæsar de Vesene brings forward the unfortunate fact that investigations into psychic occurrences are valueless for scientific purposes, unless carefully recorded by qualified persons, hence, of necessity, occurs great waste in human effort. He attributes the loss mainly to the *personal* nature of most interest, few rising to the idea of universality or being willing to contribute for the general good. Accounts of Materializations at the Villa Carmen, Algiers, are continued.

Suggestion, New Psychology Magazine, Chicago, Ill. In the April issue Herbert A. Parkyn calls attention to evil results of disastrous newspaper suggestion, attributing the increase of crime in our great cities to lurid journalism. Other articles are devoted to therapeutics and Nature cures.

Buddhism, Rangoon, India. The most important Review devoted to Buddhistic propaganda in India has entered upon its second year, and well maintains its promise. Not only are all its written contents excellent, but its standard of illustrations is far above the average, the frontispiece especially being an unusually good example of color printing. Among its well-known contributors are James Allen, author of Through Poverty to Power, Sarat Chandra Das, C. I. E., and Alessandro Costa. Rhys Davids and others of equal eminence. *Buddhism* is the organ of the Buddhasasana Samagana, the International Buddhist Society, whose representatives are scholars well known both in England and India. Interest in Buddhism is unquestionably on the increase, not only because its scriptures have been well and ably translated, but because it has been carried into many different fields by Theosophists interested in the fair presentation of religious ideals. In one of its latest issues, "The Newer Life in America" is presented by Don Ensminger Mowry, of Wisconsin.

OF PURELY THEOSOPHICAL MAGAZINES WE ARE IN RECEIPT OF—

Theosophisches Leben, Berlin, which contains not only three translations from W. Q. Judge, but has a dedicatory poem in his honor by Leopold Corvinus; further contents are The Right Help, by Julius Starke, The Riddle of the Witness, Robert Wihan, and the conclusion of L. Briejer Wasseroojel's papers upon Swedenborg.

Theosophischer Wegweiser, Leipzig. The Theory of Rounds and Races, according to The Secret Doctrine, is presented by Herman Rudolph, in a remarkably clear and concise way. The soul's identity with God, a translation from Sankaràcharya, and questions and answers conducted by Franz Hartman make up a number of unusual interest.

Theosophy in Australasia, Sydney, Australia, is noticeable for a certain breadth of view in regard to religions. A paper upon Theosophy considers it in a fivefold relation as understood by Theosophists and as related to occultism, religion, science and philosophy.

Blätter zur Pflege des Höherhen Lebens, Schweidnitz Schles, contains a report of a lecture by Franz Hartman, an article upon Karma Yoga, and a parable by F. W. Saunders, together with the conclusion of "The Search for the Holy Grail."

Sophia, Madrid, Spain. In addition to translations from C. W. Leadbeater and M. Maeterlinck, *Sophia* publishes original articles of interest and value as examples of which "The Great Pyramid," by H. J. Van Ginkel, and "Communications between Planets," may be mentioned.

La Verdad, Buenos Ayres, is mainly devoted to translations from prominent Theosophists and contains but little original matter.

La Cruz Astral is a small sheet devoted to spiritualism and is gratuitously circulated.

Of miscellaneous magazines we acknowledge, *Harmony,* San Francisco, Cal., devoted to Divine Science. *The Light of Reason,* Ilfracombe, Eng., organ of the School of Virtue. *Watson's Magazine,* New York City. *The Purity Journal,* Morton Park, Ill. *Charities and The Commons,* New York City, the April number of which is devoted to The Visiting Nurse. *The Vanguard,* Milwaukee,Wis., devoted to the subject of Child Labor in the United States. *Notes and Queries,* Manchester, N. H. A pamphlet upon *Foods that are Drugged,* by Dr. L. E. Londone, Chicago, Ill. *The Temple and Artisan,* Oceano, Cal., *The Equitist,* Passadena, Cal. *The Prophet,* Lamott, Pa. *The Nautilus,* Holyoke, Mass. *Now,* San Francisco, Cal. *Fragments,* Seattle, W. T. *The Balance,* Denver, Col. *Our Race Leaflet,* New Haven, Conn. *The Crank,* London, Eng.

R.

QUESTIONS AND ANSWERS

QUESTION 55.—*In view of the fact that fundamentally the ethics of Theosophy and Christianity are the same, would it not enlarge his possibilities of doing good for every Theosophist to identify himself with some Christian church?*

ANSWER.—Why not? We live in a Christian community, and admirable machinery for doing religious work exists among the various Christian churches. So wherever a Theosophist is not kept busy by the work of his branch or local society he would undoubtedly "enlarge his possibilities of doing good" by identifying "himself with some Christian church."

ANSWER.—There seems to be a certain confusion of terms in this question which points to a confusion of thought and an answer is only possible as this confusion is removed.

In the first place, I am by no means sure what the querent means by a "Theosophist," and this doubt, I regret to say, extends also to the meaning he attaches to "Theosophy" and "Christianity."

As I understand it, Theosophy means divine wisdom, or wisdom of divine things—a name so high and broad that we cannot confine it to any formal teaching, though many keys have been given to its ultimate acquirement, and many volumes written of one or another reflection of its overshadowing truths. It is in this sense that its name was given to the Theosophical Society, which was to search for keys to this knowledge through the study of all previous expressions of it, namely, through all religions. A Theosophist would thus be one who possessed this knowledge and lived it. Now Madame Blavatsky told us it would be a bold man who made any such claim—and surely it can not be in this sense that the questioner is using the word. Yet he evidently does not mean simply a member of the Theosophical Society, for the stated objects of the Society are quite plain—it has no beliefs other than the value of unity, and aims only to furnish a meeting place for discussion and collective effort.

Therefore, more or less by a process of exhaustion we are forced to the conclusion that he means one who needs and desires some formal expression of belief and has found the writings of Madame Blavatsky and other prominent members of the T. S. suited to his needs. He is giving the name Theosophy to a reflection of Theosophy, and the name Theosophist to one who holds to this reflection.

Precisely the same thing is done with Christianity. Literally it means pertaining to the Soul, and so in essence must be one with divine wisdom. But the name is now attached to the reflections of these laws of the soul, which have become formalized and hardened through the lapse of centuries and much misunderstanding of the actual teaching of Jesus.

Thus finally we come to the question. Real Theosophy and real Christianity are one. To a member of the Theosophical Society Christianity is one of the religions he is to study and whose meaning he seeks. To a Theosophist in the sense we believe the querent to use the word, Christianity is a similar and allied formalized expression of belief, and whether he can increase his usefulness by joining a church depends solely upon the degree of sympathy between that particular brand of Christian teaching and his particular brand of Theosophic belief.

The trouble with the whole question is the tendency to sectarianism which lies in the use of the terms, yet which I believe is quite foreign to the querent's meaning. Personally I believe that genuine sympathy and understanding of all forms of religious belief is one of the greatest gifts which the Theosophical Society gives its members. The expression of this sympathy with the Christian Church and hearty and earnest co-operation in its work is surely one of the best means of furthering our cause and increasing our influence for good. But whether or no this should

lead to an *identification* with one particular denomination is a question which must remain a purely personal one. B.

ANSWER.—It is the privilege of any Theosophist to identify himself with any Christian church he best sees fit, and his possibilities of doing good will depend on his point of view. One may reason this way: If I join a Christian church I shall have the opportunity to impart some of my Theosophical ideas to that minister and congregation, and they in turn will pass it on to others, and Theosophy will be the yeast that will leaven that church. Another may reason this way: Though I am aware of the fact that the ethics of Theosophy and Christianity (the teachings of Jesus) are fundamentally the same, I am also aware of the fact that some of the teachings in the so-called Christian churches are diametrically the opposite of the teachings of Theosophy.

As a rule a salary is given to the minister of the church, and this would have the tendency to have Theosophical teachings dogmatized, and become a merchandise in the market. As a whole, my support to the church would be misplaced and serve to retard rather than to further the cause of Theosophy. P. H.

ANSWER.—In a certain retreat for impaired intellects dwells a man whose sole aim in life is to invent a sled that will slide up-hill. Working on the theory that a "reverse application" will produce "reverse results" he hovers between these three ideas: the one of turning the hill up-side-down (which even he believes impracticable), the one of building a sled rear-end foremost, and the one of tying his sled to a post on the hillside. The last idea he holds in high favor, for the reason that he believes it to be a step, at least, toward what he requires, inasmuch as the sled *does not slide down-hill.* From this fact he argues that if he could tie his hind-foremost sled to enough posts he could secure a supply of "stops" sufficient to start it the other way.

Churches, so-called "Christian," are to be likened unto this "inventor"; their three—several "articles of faith" are as so many posts to which they tie in an endeavor to secure a reversal of law by "special providence." The "salvation" sled is wrong-end foremost, it points the wrong way. It is built to thwart the great purpose of Karma and it deludes people, asking them to travel a "royal road to glory" which does not exist.

"In view of the fact that fundamentally the ethics of Theosophy and Christianity are the same" it is a misnomer—this "Christian church." For what Theosophist could subscribe to its articles of faith without many, many mental reservations?

If any Theosophist believes he can accomplish much good by taking a seat on the gospel sled and waiting for it to start he will undoubtedly profit by the experiment. But eventually it will have to be pulled to the top by hand, in the good, old-fashioned way, so he had better "keep off" and help the rest of us do some tugging. F. A. B.

ANSWER.—Each church is a brotherhood of disciples, and is striving to learn what the Master teaches, and also trying to practice that teaching.

It is not an intellectual union, but a union in Christ—a heart union. Among individual members there are great differences of opinion, and sometimes a member may be looked upon by the rest as *"queer,"* but so long as he does not make himself disagreeable, he has the honor and confidence of all the other members.

The *"bogey"* of a creed keeps some Theosophists from co-operating with or joining a church. A creed now-a-days is a general expression of belief which each one interprets for himself, and these interpretations differ widely. In very few churches will you be asked to accept a creed as the expression of your own belief. I have for nearly twenty years been an ordained minister of an orthodox church, but have never been asked to give assent to a written creed. I am preaching Theosophy every Sunday, and it is received gladly as the teaching of Jesus—which it is. Speaking from the inside then, I may say that Theosophists would be welcomed into most of our churches, and would there find possibilities of usefulness sufficient to delight the heart of anyone who really wishes to serve humanity. There is in the church just as much tolerance as you will find in any branch of the T. S., and also as much earnestness in doing good, and in seeking for spiritual development and reality. If we could have three or four Theosophists in every church who would *live the life* no one could measure their possibilities of service for truth and humanity. J. S.

QUESTION 56.—*In what principle of man does Soul-memory dwell? Does Soul-memory reflect itself in the life or character of the man? If so, how?*

ANSWER.—Perhaps no special study leads one so deep into the innermost recesses of self as an examination of "memory," and all that the word implies. When one considers that worlds are born of memory; that it is of the future as well as of the past; that every rock is shaped from it, and that every grain of sand bears the memory of the Infinite, it is a difficult matter to place one's forefinger upon a spot and say, "Here it dwells," or "Here it dwells not."

The Soul and its memory are inseparable. It is the Soul's impulse, its manifesting attribute, the manasic ray from the Absolute. While in the cycle of necessity the Soul draws unto itself the experiences of life after life, it expresses the wisdom, won by these experiences, from memory. And the Soul bears into this field of action the memory of its divine nature, which it seeks to express through the life and matter of its bodies. Thus from memory the Soul directs the body, curbing its inclination to wrong-doing by leading it among thorns and in stony places, impelling it onward in right action by strewing its pathway with the alluring flowers of hope. This is why lives are made up of bitterness and sweets.

When the frets and fumes of daily life are lost in the night's deep sleep the higher manasic principle reigns supreme, and it has been said that if we could remember the experiences and consciousness we have in deep sleep we would remember all our past incarnations. Here, then, dwells "Soul-memory," overshadowing man with its beneficent influence, an influence which strengthens when recognized and weakens when denied, an influence which leads man upwards ever, be he conscious or unconscious of this memory. Thus, "Thy shadows live and vanish; that which is in thee shall live forever, that which is in thee knows, for it is knowledge, and is not of fleeting life." F. A. B.

ANSWER.—I understand that Soul-memory dwells in the Buddhi-Manasic principle and reflects itself in the life and character of man through his conscience. Before Soul-consciousness is acquired by any individuality, no Soul-memory can be imparted save through this reflection in his conscience of what he feels to be right or wrong. According to his ability to follow the dictates of his conscience in spiritual aspirations and daily acts will he be able to gain Soul-memory. X.

QUESTION 57.—*What is the relation between the "law of heredity" and reincarnation?*

ANSWER.—The "law of heredity," viewed aside and apart from that which is inherited, is that aspect of Karma which brings the necessary conditions best suited for, and exactly corresponding to, the merits and advancement of the incarnating Ego.

"Reincarnation" means re-embodiment and rebirth, through many of which man may ascend to conscious immortality.

From the fact that man can inherit anything shows that his heritage is possibly unlimited, and that he may inherit the "Kingdom of Heaven" if the Sacred Texts mistake not—not from his parents, nor from external ceremonies, but from the divinity and the truth which is in him.

A child born on earth to-day inherits the conditions of the present and also of the past, reaping much that he believes he has never sown, and sowing much for the future, which will be regulated by the law. Relatively then the "law of heredity" conditions the incarnations according to the record of the past, and the needs of the present and future. H. E. D.

T·S·ACTIVITIES

TWELFTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN AMERICA.

The Twelfth Annual Convention of the Theosophical Society in America was held at the Vine Street Congregational Church, Cincinnati, Ohio, on Saturday, April 28, 1905.

As Chairman of the Executive Committee, Mr. Charles Johnston welcomed the delegates, saying:

FELLOW MEMBERS: It is with singular pleasure that I welcome the delegates to this the twelfth convention of the T. S. A. On such an occasion one's thoughts naturally go back to other Theosophical gatherings. My own Theosophical memories go back twenty-one years, to conventions, not only in this country, but also in Europe and in India.

Looking back, I cannot but feel exultant at the progress made by the Theosophical Movement.

The principles we have upheld for years are taking their place in the thought and culture of our times.

Two instances only. We find Rev. Heber Newton affirming the unity of the great religions of the world, and declaring that though there are many religions, there is but one religion.

Again. Sir Oliver Lodge, the most eminent scientist in England, has upheld the thought that the material world is but one manifestation of the spiritual world; and we find him clearly formulating and endorsing the principle of reincarnations, with continuous memory and continuous development, going on to perfection.

One is tempted to regret that our great leaders are not present in the body to see this widespread acceptance of the ideals for which they labored and suffered.

Yet many of us believe that in spirit they take part in our work, though not with us in the body.

It may be said, if our ideals are so widely dispersed, why need we, as a society, continue to exist? But if we consider that the world is accepting the Theosophical doctrines, we shall realize that education begins, not ends, with the learning of the alphabet. So that, in one sense, our work is only beginning.

What is that work?

We stand for tolerance—for the open platform, on which all views of spiritual life may be put forward, in a spirit of sympathy, of kindness, of brotherly love.

We hold as our ideal a universal brotherhood of Humanity, not in a material, but in a spiritual sense; a spiritual brotherhood—a brotherhood of spirits in the divine. Therefore, until humanity has become in fact a spiritual brotherhood, united in the divine spirit, we have still work to do.

Wherever there is hostility, religious contention, bigotry, materialism, we have still work to do. So long as the shadows of sin and death are not lifted from humanity, our work will not be complete.

With this brief word, I declare the Twelfth Convention of the T. S. A. open.

ORGANIZATION OF THE CONVENTION.

On motion made and seconded, Mr. M. D. Butler, of Indianapolis, was unanimously elected permanent Chairman, and Mr. H. B. Mitchell, of New York, Secretary of the Convention.

Dr. W. A. R. Tenney, of Cincinnati, Mr. H. Garst, of Dayton, and Mrs. Losee, of Kansas City, were appointed a Committee on Credentials, and later reported 41 delegates present and 114 others represented by proxy.

The Report of the Secretary T. S. A. was then called for and read.

Secretary's Report.

The work of the Secretary's office of the Theosophical Society in America may be classed under the following heads:

1st. The issuing of charters to new branches and of certificates of membership.

2d. The keeping of the lists of members and their addresses.

3d. The preparation and distribution of official communications.

4th. Correspondence with foreign and allied societies.

5th. General correspondence with members and inquirers.

6th. Keeping of the mailing and subscription lists of The Theosophical Quarterly, addressing and mailing the magazine and correspondence relative to it.

7th. The management and upbuilding of the central circulating library of Theosophical works, and the purchase and sale of such Theosophical or kindred literature as the members may ask for.

The system of registration, filing and indexing initiated by my predecessor, Dr. T. P. Hyatt, and with which my previous experience in the office had rendered me familiar, enabled all departments of the Secretary's work to be carried on without the break or confusion which sometimes accompanies a change of officers. I beg to report briefly upon each of these departments.

1. During the year three new branches have been chartered, and thirty-nine new members admitted, while we have lost twelve through death or resignation.

2. The work of keeping and correcting the lists, alphabetical, geographical, and of branches, requires more work and attention than is easily appreciated. Members may greatly lighten these labors by giving prompt notice of change of address. As it is this information more frequently reaches the Secretary through a notice from the Post Office than from the members themselves. This necessitates sending postage for the return of the magazines, together with letters of inquiry as to the member's present address, and an expenditure of both time and money, which might well be saved were its extent more generally appreciated.

3. Included in the official communications are notices as of the date and place of convention, the quarterly requests for reports of Branch activities, notices about dues, and such other communications as may be directed by the Executive Committee.

4. Constant correspondence is maintained with the Theosophical Societies in England, Germany, Austria, Norway, Sweden and South America, as also with the International Theosophical Brotherhood, and there is scarcely a country to which it is not necessary to write at some time during the year.

5. An examination of the letter book shows some 1,200 letters received from members and inquirers to which replies were sent. But this statement does not give an adequate idea of the work involved, for in many cases a letter of inquiry necessitates a great deal more than the reply to the letter itself. An application for membership, for example, must be entered, cards filed, members of the Society in the applicant's vicinity informed, a certificate of membership sent, and a welcome extended to the new member. Again, much of the literature asked for is out of print, and often requires much search and correspondence before it can be obtained. Laborious as much of this work is, the Secretary is richly repaid through the direct correspondence with the members themselves, and of all departments of the Secretary's activities this is felt to be the most fruitful, as it imparts a sense of comradeship which is of the greatest value.

6. The work of The Theosophical Quarterly will be reported upon by the Committee in charge, the Secretary's work in connection therewith being the keeping of the lists, the addressing and mailing of the magazine, the collection of the branch reports and other similar services.

7. The nucleus of the circulating library of Theosophical books was formed some years ago by a donation from the Staten Island Branch, by a loan from the Brooklyn Branch and Mr. E. T. Hargrove. During the year this has been increased by many donations. Mr. Charles W. Newton, of Baltimore, has given complete sets of *The Theosophist, Lucifer, The Path, The Mahabarata,* and many theosophical books. Mr. J. D. Bond has contributed ten bound volumes of *The Path* and a number of standard Theosophical works. Mr. Albert J. Harris, of Toronto, and Dr. T. P. Hyatt, of Brooklyn, have donated a number of valuable magazines and books, which would otherwise have been difficult of access, as many were out of print. The increasing demand for these works and the growing use made of the

library encourages the Secretary to hope that other members will be willing to donate such duplicates of Theosophical works as may be at their disposal.

The capital for the purchase and keeping in stock of standard Theosophical books was privately furnished and all profits on the sale thereof are applied to the upbuilding of the library.

Respectfully submitted,
[Signed] ADA GREGG,
Secretary, T. S. A.

On motion duly made and seconded the Secretary's report was accepted with thanks.

The report of the Treasurer T. S. A. was then called for and read.

TREASURER'S REPORT

May 1, 1905—April 22, 1906

Receipts		*Disbursements*		
Dues	$ 516.50	Secretary's office:		
Donations	416.08	As per statement*	$258.93	
Theosophical Quarterly	129.84	Additional Supplies	26.75	$ 285.68
Magazines and books	14.05	Treasurer's office		7.17
Special contributions	397.01	Convention expenses, 1905		30.00
	$1,473.48	Theosophical Quarterly, Printing (to and including January number—3 issues only)		618.78
Balance from last year	82.35	Books and magazines		4.25
				$945.88
		Liabilities from last year now paid: Theosophical Forum	$ 53.80	
		Theosophical Quarterly	100.00	
		Secretary's office	56.70	210.50
				$1,156.38
		Balance (from which must be deducted the April issue of the THEOSOPHICAL QUARTERLY)		399.45
	$1,555.83			$1,555.83

**Secretary's Statement.*

May 1, 1905—April 22, 1906

Rent	$ 120.00
Postage	124.11
Express	10.50
Merchandise	4.32
	$258.93

[NOTE.—No mention is made in this report of the purchase and sale of Theosophical books by the Secretary T. S. A., the capital for this being privately furnished and all profits being applied to increasing the central circulating library.]

[Signed] H. B. MITCHELL,
Treasurer T. S. in A.

On motion duly made and seconded, the Treasurer's report was accepted with thanks.

The report of THE THEOSOPHICAL QUARTERLY Committee was then called for and read by Mr. Mitchell on behalf of the Committee.

REPORT OF THE THEOSOPHICAL QUARTERLY COMMITTEE.

The Committee in charge of THE THEOSOPHICAL QUARTERLY beg to report a year of unexampled and continued expansion and growth. Beginning only three years ago with 36 pages, the magazine has increased in size by leaps and bounds until the last issue, which was 96 pages. The circulation has increased in almost the same ratio, in spite of the fact that it is only within the past two or three months that special efforts have been made in this direction.

These efforts deserve more than passing mention, and are of the following kinds:

1. A year's subscription to the magazine has been offered to 175 of the principal libraries of the United States. So far only six libraries have refused to receive the magazine and place it on their reading tables. Many librarians made a request for the back numbers for binding and filing.

2. Efforts of members of branches to introduce the magazine into the smaller libraries of their locality, they or their branch paying the necessary subscriptions.

3. Efforts to spread the sale of the magazine through bookdealers. In Indianapolis, a member subscribed for 18 copies for a year, 3 each to be sent to 6 of the principal book sellers of the town. These dealers have accepted the magazine, have promised to place it on sale, and have expressed a hope for an increasing business.

4. A supply of each number is sent to Mr. E. H. Woof, Honorary Secretary of the Theosophical Society in England, who acts as agent in Great Britain, and who, with the assistance of members there, arranges for the placing of the magazine on sale and for its distribution to the principal libraries.

It is evident that these efforts are capable of unlimited growth, and that every member of the Society has in the QUARTERLY a means of work which is inexhaustible. During the next year we hope to double or treble the circulation of the magazine by these means.

The Treasurer's report shows that the Society's income is about sufficient to pay the cost of publishing the magazine, so that all we need to do here is to refer to the satisfactory growth in the receipts for subscriptions and for back numbers. While it is not a commercial enterprise, it is pleasant to know that it helps to support itself in some considerable measure.

Reference should be made to the widespread circulation of the magazine. There is hardly a civilized country in the world not on our mailing list, while quite a large proportion of the issue goes to England, Germany, Austria and other European countries.

We must not close without expressing our grateful thanks to our contributors without whose liberal and unremunerated response our utmost labors would be in vain.

[Signed] THE THEOSOPHICAL QUARTERLY COMMITTEE.

Mr. M. D. Butler suggested that the convention formally tender the thanks of the Society to THE THEOSOPHICAL QUARTERLY Committee, and express the high appreciation in which he was sure every member of the Society held the magazine.

In seconding this motion, Dr. Tenney said that the Committee had referred to the obligation they were under to the loyal and unremunerated support of the contributors to the journal, but that he felt both the contributors, and every member of the Society, were under far heavier and more lasting obligations to the editors. In its very beginning the magazine had struck the fundamental keynotes of the Theosophical movement, and had not only grown in size but in quality, so that now he knew of no other journal published which at all compared with it. It brought to every member of the Society not only intellectual stimulus but also inspiration to higher thoughts and actions. It was genuinely an organ of the Society, and he sincerely hoped some means might be found by this convention of increasing its circulation, for however rapidly it might now be growing it could not be too widely spread. He felt he voiced the feeling not only of those present, but of the whole Society, in extending to the Committee in charge their deep-felt appreciation and gratitude, and their earnest desire to further the work of the Committee by every means in their power.

Mr. Vermillion, of Dayton, desired to add his voice in support of what Dr. Tenney had said. He considered the best and most fruitful donation any member could make to the work of the Society was to subscribe one dollar for THE THEOSOPHICAL QUARTERLY, to be sent to any one of his friends or acquaintances who had shown the least sympathy with the philosophy or with any of the aims of the

Society. He believed that each copy made at least one new student of Theosophy. He did not speak from conjecture, but from experience—for he had tried this for the last three years, and never once had the magazine failed to hold the interest of those to whom he had sent it, and through it many new members have been added to his branch.

Many other members spoke to this same effect, and the motion of thanks to the Committee was enthusiastically carried.

Upon motion duly made and seconded, it was resolved that the convention recommend the appointment of one member from each local branch whose special charge it should be to foster the circulation of THE THEOSOPHICAL QUARTERLY in that district; and that the Secretary of the Society be directed to request each branch to designate one of their members for this purpose.

Mr. Mitchell, on behalf of THE THEOSOPHICAL QUARTERLY Committee, expressed the great value the Committee would place upon the unmistakable and unstinted approval and support given the magazine. He thought it but right that the convention and the whole Society should know that in its inception, and in these first three years of its appearance, THE THEOSOPHICAL QUARTERLY was the result of individual initiative and effort. It was the cherished plan of one member of the Society for some time before it was possible to put it into execution. It was through the initiative and on the individual responsibility and work of this member that it was started, and through these years he has borne not only the editorial burden, but also practically the entire financial burden of the magazine, for it is only now that the Society's funds are becoming even approximately adequate to meet the expense of publication. This member desires to remain anonymous, and we must respect his desire. Yet it is only right that we should recognize our debt of gratitude for his services, and we may find in them an example of what individual initiative can accomplish when backed as this work is, and as we may be sure all similar work will be, by the loyal and hearty support of our fellow-members in the Society.

The Chair then called for any special business; upon motion made and seconded the convention proceeded to the consideration of the proposed constitution, notice and copies of which had been sent to all members two months before. Mr. Johnston, as Chairman of the Executive Committee, moved its adoption, reading it in its entirety and commenting upon it article by article.

CONSTITUTION

OF THE

THEOSOPHICAL SOCIETY IN AMERICA

ARTICLE I.

NAME.

1. The name of this Society is "The Theosophical Society in America."
2. This Society is an integral part of the International Theosophical Movement which began at New York in the year 1875.
3. The Seal of the Society shall be as here depicted.

ARTICLE II.

OBJECTS.

1. The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and The investigation of the unexplained laws of nature and the psychical powers latent in man.

ARTICLE III.

GOVERNMENT.

1. The Government of the Society is vested in its Branches in Convention assembled.
2. Said Convention shall be composed of delegates duly chosen by said Branches.

3. The basis for representation and voting in said Convention shall be one delegate for each three members in good standing.
4. The Convention of the Society shall be held annually, at such place and date as shall be determined by the Executive Committee.

ARTICLE IV.

OFFICERS.

1. There shall be an Executive Committee, a Treasurer, and a Secretary.
2. These officers shall be elected by the Conventions of the Society.
3. The Executive Committee shall consist of six members and the Treasurer *ex-officio*.
4. Members of the Executive Committee shall hold office for three years; each year two members shall go out of office, and two members shall be elected in their place.
5. The Treasurer and Secretary shall be elected annually, and shall carry out the will of the Society as expressed by its Conventions, under the direction of the Executive Committee.
6. Officers of the Society may be re-elected indefinitely.
7. Vacancies among the Officers occurring between Conventions shall be filled by the Executive Committee until the next Convention.

ARTICLE V.

MEMBERSHIP.

1. Any person declaring his sympathy with the First Object of the Society may be admitted to Membership as provided by the By-Laws.
2. Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE VI.

BRANCHES.

1. Three or more persons applying in writing to the Secretary, and complying with the conditions of membership, or who are already members, may receive a Charter to form a Branch with consent of the Executive Committee; and the number of Branches which may be formed at any place is not limited. All charters and diplomas shall be signed by the Chairman of the Executive Committee and registered by the Secretary.
2. Each Branch may make its own By-Laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.
3. Branches may consist of local or corresponding members, or of both.
4. Members not belonging to Branches shall be known as members-at-large.

ARTICLE VII.

DUES.

1. The Annual Dues of the Society are Two Dollars for each member.

ARTICLE VIII.

BY-LAWS.

1. The Society shall make By-Laws consistent with the provisions of this Constitution as may be required.

ARTICLE IX.

AMENDMENTS.

1. This Constitution may be altered or amended at any annual Convention of the Society by a two-thirds affirmative vote of all delegates present and voting, provided that due notice in writing of the amendment proposed shall have been filed with the Executive Committee at least three months before the said Convention, and that the Executive Committee shall send to each Branch notification of such proposed amendment at least two months before the said Convention.

Mr. Johnston said: "It is hardly necessary to make any extended recommendation of what is here proposed. It is in fact a return to the constitution and organization made by Mr. Judge in 1895. Yet there are certain questions which naturally arise as to the reasons for its present adoption. Why does it come up now? We may answer, first, that the present constitution is obsolete. There are many references to an order that has passed away. For example, there are allusions to the *Theosophical Forum*, which is no longer published. The printed pamphlet contains no mention of dues—though an amendment re-establishing them was passed some years ago. Therefore, it was necessary to revise and amend, so that our printed statements and formal organization should conform to the facts. In considering this revision it was strongly borne in upon the committee in charge that they would do well to return to the original constitution and organization which Mr. Judge drew up and under which the Society's business was conducted until the last few years. One or two alterations were made necessary by the progress of time and the altered situation.

Article I needs no comment.

Article II contains one verbal alteration from that of Mr. Judge. In the phrase "a Universal Brotherhood of Humanity," instead of "Universal Brotherhood," we return to the still older form of words used by Madame Blavatsky from the earliest days of the movement.

Article III contains the chief change, departing from the present status where every member has a vote and returning to the old order where the legislative work is done by a federation of Branches. This emphasizes the desirability and need of Branch organization. It strengthens Branch independence and encourages Branch initiative. Above all, it encourages and urges the individual member to continue his work until he has formed a Branch in his own locality. Only three members are now necessary for this purpose, where formerly first seven and then five were required, so that he need only interest two others beside himself.

The objection has been raised that by this return the members-at-large would be disfranchised, but in reality this is not the case. Branches may be composed of corresponding as well as local members, and in addition it is purposed to have territorial Branches composed entirely of corresponding members, so that every member of the Society may be a member of Branch unless he refuses to be so.

In fact, moreover, the legislative function of the Society is a very small one. Our work of study, investigation, discussion, propaganda and co-operation goes on quite independently of this—so much so, indeed, that many members do not even care to use the privilege of voting as it is. The proposed organization puts the voting power in the hands of the working unit—the local Branch—where it properly belongs, and again emphasises the ideal of the T. S. A., so often voiced by Mr. Judge, as a federation of free autonomous Branches.

Article IV. In Mr. Judge's time, as in Madame Blavatsky's, we had a life President or life Secretary, to act as a balance wheel and guarantee of continuity. Under the Constitution we purpose to supersede there was no such guarantee. At convention times everything went into pralaya and had to be again reborn. As we have now no President—for I think we all feel there is as yet no one amongst us able to fill that place as Mr. Judge filled it—we cannot return to the same safeguards that the Society then had. Therefore this section embodies the principle, in force in the United States Senate, of an overlapping Committee, thus providing continuity of purpose, policy and work necessary to all long-continued endeavor.

Article V. Section 1 is a return to the ideals of Mr. Judge by which the door of the Society was opened as wide as possible to all who believe in Universal Brotherhood, who would seek spiritual unity rather than mental divergence, and who hold to the value of collective endeavor and fraternal co-operation. It is hoped that once they are within our gates they will be touched by a sympathy for our other two objects and will come to work for them with earnestness and faith. But let us not require this of them for entrance.

Many of us may feel we are pledged in honor to work for all three of the Society's objects. But that is for ourselves who have had experience and have been given insights we cannot demand at once of newcomers. Therefore, I think we should not make adherence to all three objects *compulsory* for membership, but require only complete sympathy with the first.

The importance of Section 2 can hardly be over emphasized, for it is the declaration of our guiding principle of tolerance. But it contains no change and requires no comment.

Article VI. Only three members are now required to form a Branch. This reduction of the number from what was first seven and then five, is again in accordance with the principle of fostering Branch growth and activity. Any active, forceful person ought to be able to interest two others, to pass on to them the great truths that have been given him, or to fire them to a desire to investigate for themselves. By so doing he builds up a working unit and becomes entitled to representation at the general conventions.

Section 2 provides for the utmost freedom and autonomy of each Branch, while in Section 3 is the clause regarding corresponding members, which will again enfranchise the now isolated member, as well as giving him comradeship and assistance in his work. It is an incentive to future growth and a promise of future strength.

Article VII contains no change.

Article VIII provides for the By-Laws, which will be presented later. The Constitution contains and expresses the central principles, the By-Laws give the method of carrying them out.

Article IX therefore requires notice of any proposed change in the Constitution, a proposal which should be thoroughly discussed by each Branch prior to the convention, while the By-Laws—the methods, not the principles of action—may be changed at any convention, as time and occasion may make desirable.

Mr. Johnston then asked the permission of the Chair to address the convention

in a different capacity, saying that among the proxies he held were three to which he desired to call special attention. The principles of the Theosophical Society provide for an open platform of discussion, so he would ask the members to listen to an expression of quite contrary views.

Mr. Johnston then read a letter from Mr. A. H. Pinkham, of Boston, which advocated a system of representation, one vote for every three members, but without the insistence upon Branch organization.

This was followed by a letter from J. P. Nielsen, of San Pedro, regretting the proposed change from voting by members to voting by Branches, but expressing his belief that the action of the convention would be well considered.

The only other word of objection which had come to the Executive Committee was contained in a letter from Mr. Thomas Green, of London, England.

Mr. Johnston, as Mr. Green's representative, asked the earnest attention of the convention to Mr. Green's letter, which he read in full.

Mr. Green greatly regretted the proposed change in Constitution, and had instructed his proxy to vote against it, for the following reasons, elaborated in detail.

1st. It was proposed to disfranchise the members-at-large, often pioneers in the Society's work. There could be no reason for discriminating against them in favor of Branch members. Each member should be a centre.

2d. The principle of representative voting was bad and obsolete. It enables what may in fact be a small majority to appear as a large one, and the minority have no resource.

3d. The emphasis upon the first object of the Society at the expense of the other two could not be defended either historically or in fact. And the sole requirement for membership of sympathy with the first object was a distortion fruitful of harm. The three objects were but three aspects of the one ideal, and no one should be a member who did not realize this. The suggested Constitution "proposed to entice people into the Society on what is really a false pretense."

4th. The Constitution drawn up by Mr. Judge in 1895, towards which it is proposed to revert, "was drawn up at a time of great stress, when due consideration could not be given to such matters. Mr. Judge was ill and worn out with his fight for the life of the Society; and there was an influence in the Society which was not wholly for the Society's welfare," and which later brought about the disastrous events of 1898. Therefore, this Constitution should be viewed with suspicion.

In conclusion, Mr. Green hoped "that those who loved the Society, who have its welfare at heart, who are loyal to the Theosophical cause, and are true to the Masters' plans, will vote for the total rejection of the proposed new Constitution," and he instructed his proxy to move or second this rejection if necessary.

Mr. Johnston then asked to be permitted to continue in his individual capacity and pointed out that Mr. Green's first and second points had been already answered. It was a choice of voting by members or voting by Branches. He believed the voting by Branches the right method, the inspiring and encouraging one. As to Mr. Green's third point, it was a question as to how wide the door to the Theosophical Society should be opened. Mr. Johnston advocated, with Mr. Judge, that it should be opened as wide as possible. The final point made by Mr. Green contains a suggestion which is utterly mistaken, namely, the suggestion that the Constitution of 1895 was adopted under a certain influence, the supposed identity of which is clearly indicated by Mr. Green, but which may be described vaguely as malign. Mr. Johnston pointed out that Mr. Green was not in America at that time and knew nothing of the actual circumstances, while there were those present at this convention who were also present at the time the 1895 Constitution was drawn. He would ask that Mr. Griscom speak to this point.

Mr. Griscom stated that Mr. Green was entirely mistaken as to the circumstances under which the Constitution of 1895 was prepared. It was drawn up at Mr. Griscom's house, a week before the Boston Convention, by Mr. Judge in conference with many members then prominent in the Society and who were called together for that purpose. It was the result of a number of days of constant work and discussion at all of which Mr. Judge was present and presided, and the Constitution from beginning to end represented Mr. Judge's wishes, concurred in after full deliberation by the most active and prominent workers in America. It was in no way the hurried production of a time of stress, nor was it in any sense whatsoever the work of a sick man. As for the so-called malign influence it was at that

time totally unknown to all of them, and was in no way concerned in this matter. Mr. Griscom flatly denied Mr. Green's suggestion in every point.

The Convention then adjourned until 3 P. M.

On reconvening the Committee on Credentials completed its report, finding the credentials of all present satisfactory and tabulating the proxies. On motion made and seconded the report was accepted and the committee discharged with thanks.

Mr. Johnston, as Mr. Green's representative, moved the rejection of the proposed Constitution. The motion was not seconded.

Mr. Johnston, as Mr. Green's representative, then asked if some member there present would second Mr. Green's motion and again called attention to the reasons put forward for this rejection.

There was no response.

The Chair then stated that as the motion was not seconded the convention would proceed with the order of business.

Mr. Johnston, as Mr. Green's representative, expressed his regret and resigned the floor.

Mr. Vermillion, of Dayton, moved that the Constitution be adopted as read.

Dr. Tenney, of Cincinnati, moved to amend, and that the Constitution be read again and discussed article by article, a vote to be taken whenever objection was raised. Mr. Mitchell seconded the amendment, hoping the Constitution would receive thorough discussion and consideration. The amendment was accepted by Mr. Vermillion and carried.

Article I read. Mr. F. A. Bruce, of Indianapolis, moved to amend by inserting a clause giving Branches the right to use the Society's seal, but withdrew this motion upon its being pointed out that the right was possessed by the Branches and now exercised by them in the absence of any provision to the contrary.

Article II read. Dr. Tenney asked for further discussion of the reasons for designating the first object of the Society as "principal," and the other two as "subsidiary." To him it seemed that the real object was to aid people to live the life and to raise the consciousness from the material to the spiritual world through living the life. Why, then, differentiate between the objects? Why not let them all stand on an equal basis?

Mr. Mitchell spoke to the point raised by Dr. Tenney, saying: Mr. Johnston has already given us what seems sufficient reasons for the wording proposed, in that first, it is a return to the wording and spirit of Mr. Judge's Constitution; and, second, that it opens the doors of the Society as wide as possible. Dr. Tenney has suggested that as all real progress must come through living and being rather than through intellectual accomplishment it may be of little importance what objects of study be put forward. But the *method* of study and investigation is all-important. Whenever a number of people come together for discussion there are two methods of procedure open to them. They may emphasize and seek the common unity of aim, or they may lay stress upon the differences of mental viewpoint and expression. If the first be adopted the differences of expression are seen as supplementing one the other, as all pointing to a single truth which each reflects, but which none exclusively embodies. From this grow brotherliness, sympathy, mutual dependence, co-operation, freedom and progress. If the second be held then differences of expression are soon viewed as differences of fact, each insists upon his own view, his own form of thought and words, argument passes into antagonism, co-operation is replaced by friction, the untrammeled truth is concealed, distorted, and hardened into mental creeds and dogmas, obstructing progress until they are torn down by the very conflict which erected them.

The Theosophical Society is unique among all religious, philosophical or scientific bodies in its insistence upon this first method. It is its fundamental principle, without which it is worse than useless, with which it is a factor in the world's growth and evolution more potent for good than even we yet realize. We express it in our ideal of a Universal Brotherhood of Humanity. It is, in fact, our first and principal aim and object, the basis of all the rest, the foundation of the Society's work, the guiding spirit of the life we seek to lead. One who holds this ideal and guides his speech and conduct by it is a fit member for our fellowship. It does not matter what other views he holds or where his interests may lie. He can discuss and study all things in that theosophic spirit of tolerance and freedom, of mutual respect and co-operation which recognizes all men as kin to himself, and sees the truth, untrammeled and unconfined, through all its myriad reflections.

In recognizing this our first aim and object in its true dominating and fundamental character, and as alone requisite for membership, there is no belittling of our other aims; rather are they magnified and uplifted by the light thus shed upon them. Broad as are the Society's interests, covering as they do the whole range of human life, as in essence all things are divine, yet our purpose is single and clear. We may well accept Dr. Tenney's definition and say that in reality we are seeking to raise the consciousness from the outer world to the inner, to learn here and now to know the unveiled truth, to live the life of the soul, and to enter into the kingdom of Heaven. And to us, who have lived and worked and learned for years in the Society's life and activities, it is quite plain that *all* roads are not equally short, that *all* study and investigation are not equally fruitful. Therefore we state this conviction quite plainly and explicitly in our subsidiary objects, that those who will may benefit by our experience as it is our earnest hope that all may do. But surely we would stultify that object if we insisted that only those who had independently reached our own conclusions should associate with us in our further search. It is that we may more adequately and completely demonstrate the importance of our subsidiary objects that we do not, in advance, require adherence to them for membership; for how shall we reach those we deliberately exclude?

Dr. Tenney withdrew his request, expressing himself as fully satisfied and now in complete accord with the proposed wording.

Article III read. Dr. Tenney suggested making the unit two members instead of three. Mr. Johnston, in response, referred to the reduction of the unit already made, a reduction beyond which it was impossible to go, as there was a real and vital difference between a group of three and an association of two.

Mr. F. A. Bruce moved the rejection of Article III, considering it not advisable at the present time for the following reasons:

1st. The Society's membership was sufficiently small to permit of the present system of direct representation and individual voting.

2d. The present system encouraged a large attendance at the conventions, which was highly desirable, while the proposed system of representation by Branches would tend to keep away all but the limited number of delegates.

3d. The system of individual voting emphasized the free principles and democratic character of the Society, and was one of the factors which appealed to outsiders.

The motion was seconded by Mr. G. A. Britton, who considered that the representative system was a failure and fostered political methods, giving the power into the hands of a few.

Mr. Johnston pointed out that he had already answered the main point of Mr. Bruce's argument, and added that the By-Laws to be submitted explicitly stated that all members were entitled to attend conventions, and that as the value of these was quite independent of the small amount of business usually necessary to transact he did not believe the representative system of voting would decrease the attendance.

Mr. Britton and Mr. Bruce repeated their objections, the former saying he thought the proposal a step away from democracy and toward monarchy.

Mr. Vermillion said that it was evident the Executive Committee, who had drawn the Constitution, had given it far more prolonged and thoughtful consideration than had he or any other member there present. For his part he had confidence in both the motives and the discretion of those whom the Society had elected to this Committee, and he thought the convention would be quite safe in following their mature judgment.

Dr. Tenney stated he was inclined to agree with Mr. Bruce in regarding a change as unwise. The legislative function of the convention was in reality very small, and all the Society's work proceeded quite independent of it, therefore he thought it might remain as it was.

Mr. Mitchell accepted Dr. Tenney's view that the actual business of the convention was a small part of its value, and that the work of individual study and propaganda went on quite independently thereof. But from these premises he drew quite other conclusions than those expressed by Dr. Tenney. All matters of organization and government deal only with groups or associations of individuals and concern only those who work through organization, namely, the Branch members. The proposed article places the voting power in the hands of those affected by the result, for the individual work and study of the member-at-large is not so affected. Moreover, the Branch is the effective working unit in the Society's activities. Without association and collective endeavor the Society's

objects are meaningless and its aims impossible of accomplishment. Therefore, it is but right to emphasize this and do all possible to foster the formation of Branches. The system of Branch representation was only departed from at a time when our Branches were disrupted and our membership scattered so that this step was compelled. The effects of this disruption have been outlived and overcome, and it is again possible to return to our original lines and plans of work. As Dr. Tenney well said, the business of a convention is a necessary but nevertheless a small part of what is actually there accomplished. Its real value lies in the better acquaintance it fosters between the members, the exchange of thought and the plans for future work. In all of this the member-at-large is invited to participate, and it is for this he believed all present had come.

Mr. Griscom said that the best answer to all the objections raised was that for twenty-eight out of the thirty-one years of the Society's life its business had been conducted upon the basis to which it was now proposed to return.

Mrs. Losee and Mr. Britton spoke of the possible danger that the Branch representatives might fail to represent the members, and that through the proxies of those unable to attend the power might be lodged in the hands of a few to do as they would.

Mr. Johnston replied that the danger they were anticipating as possible under the proposed order actually confronted them at that moment. He himself held 91 proxies, sufficient to outvote all present twice over. That it was to avoid such a condition of affairs and make it impossible in the future that the proposed article was drafted. He trusted it would emphasize the need of thorough consideration in advance by the Branches of all questions to come before the convention, and would lead to the instruction of proxies on the part of those unable to be present. Reference was also made to the clause of the Constitution requiring two months' notice of all changes, which would thus give ample opportunity for full Branch discussion.

The Chair then called for a vote on Mr. Bruce's motion to reject Article III. Motion lost by a vote of 38 to 3, without counting the proxies (152 to 3, including proxies). Upon motion duly made and seconded by Mr. Bruce, the vote was made unanimous.

Articles IV, V, VI, VII, VIII and IX then read, with no objections.

Upon motion of Mr. Vermillion, duly seconded, it was moved to adopt the proposed Constitution as read.

Motion unanimously carried.

ELECTION OF OFFICERS.

The Chair then called for nominations for the Society's officers.

Upon nomination by Mr. Griscom, duly seconded,

Mr. Charles Johnston of New York City,
Mr. J. D. Bond of Fort Wayne, Indiana,
Mr. A. E. S. Smythe of Toronto, Canada,
Mr. A. J. Mendenhall of Dayton, Ohio,
Mr. M. D. Butler of Indianapolis, Indiana,
Mr. Birger Elwing of Santa Ana, California,

were unanimously elected as the Executive Committee.

Upon motion, duly made and seconded, it was resolved that the term of office should be for Mr. Johnston and Mr. Bond, three years; for Mr. Smythe and Mr. Mendenhall, two years; for Mr. Butler and Mr. Elwing, one year.

Upon nomination of Mr. Johnston, duly seconded, Mrs. Ada Gregg was unanimously re-elected Secretary, and Mr. H. B. Mitchell, Treasurer, for the ensuing year.

The Chair then called for other business. Mr. Griscom presented the following By-Laws, stating that they were as close as the changed conditions made possible to those adopted in 1895.

BY-LAWS.

1. All charters and diplomas derive their authority from the Executive Committee and may be cancelled by it.

2. Any Branch may be incorporated under the laws of the State in which it exists without impairing its standing in the Society, and without preventing the organization of other Branches in the same State or Territory.

3. The word *Branch* includes "Lodge," "Group," "Society," or other designation; and the term *Member* includes the term "Fellow," and *vice versa*.

4. In the event of any organization, person or persons, outside of America applying for affiliation with or membership in the Society, the Executive Committee shall prescribe the manner in which the same shall be accomplished.

5. All Conventions shall be presided over by a Chairman chosen thereat.

6. In any Convention of the Society at least seven Branches shall be duly represented to constitute a quorum.

7. In Convention each Branch shall have the number of votes which corresponds to the number of delegates it is entitled to send, and such votes may be cast by the properly authorized person or persons in case the whole number of delegates may not be able to attend.

8. Delegates to Conventions must be members of the Society; they shall present satisfactory credentials from the Branchs they represent. Votes may be cast by proxy.

9. Any member of the Society in good standing not a delegate or proxy may attend the Conventions, but without power to vote.

10. The Executive Committee has power to send a delegate to represent the Society before any other body.

11. The Secretary shall be the custodian of all the archives and records of the Society.

12. The Treasurer shall receive and disburse the funds of the Society under the direction of the Executive Committee, and shall report annually at Conventions; the Executive Committee may require him to report at other times.

13. All the funds in the Treasury of the Society shall constitute the General Fund, which, with the consent of the Executive Committee, may be expended for the work of the Society.

14. The Executive Committee shall be the court of final appeal in disputed questions arising between members or in and between Branches.

15. One copy of each issue of THE THEOSOPHICAL QUARTERLY shall be supplied to each member in good standing, beginning when he is admitted.

16. All applicants for membership in the Society shall sign a form duly authorized by the Executive Committee and be certified as worthy of admission by at least two members of the Society in good standing.

17. All applications for membership in the Society shall be filed at the Headquarters.

18. Each person upon admission to the Society shall receive a diploma in the form adopted by the Executive Committee, signed by the Chairman of the Executive Committee and registerd by the Secretary.

19. No ward, and no person under eighteen years of age, shall be admitted to membership in the Society without the consent or his or her natural or legal guardian or guardians.

20. Admission to the Society is obtained as follows:

(*a*) Any person being in sympathy with the first object of the Society and willing to abide by its rules shall submit an application in writing, according to the forms provided by the Executive Committee, signed by himself and countersigned by two members of the Society.

(*b*) Applicants for membership in a Branch shall present such application to its President or Secretary, to be voted upon by the Branch according to its rules.

(*c*) Applicants for membership-at-large shall present such application to the Headquarters of the Society at New York.

21. Members of the Society are either members of Branches or members-at-large. Members-at-large are such as do not belong to a Branch. Branch members become members-at-large by demitting from their Branch for that purpose. Members-at-large become Branch members by being elected into a Branch without any new application.

22. Members-at-large joining the Society and paying the annual dues at any time within three months immediately preceding the first of May shall not be chargeable with the dues payable on the first of that May.

23. Branches shall not be chargeable with the annual dues to Headquarters on the first of May for any new member joining the Society within three months immediately preceding that first of May.

24. Where a Branch admits a new member, the proper officer shall at once forward the application, together with the first year's annual dues of two dollars, to the Headquarters. The application must be endorsed with the date of admission and the name of the Branch.

25. Branches are at liberty to fix their own fees and dues; but each Branch is required to remit to the Headquarters annual dues of two dollars for each member on its roll. This amount is due from the Branch on May first of each year.

26. Members-at-large shall remit their annual dues to Headquarters direct.

27. The charter issued for Branches shall be in the form adopted by the Executive Committee.

28. No person can belong to two Branches at the same time.

29. The Rules and By-Laws of a Branch shall not be valid until confirmed by the Executive Committee.

30. Whenever the membership in any Branch shall sink below three in number, if satisfied that the Branch is virtually extinct, the Executive Committee is empowered to cancel the charter and place the remaining members of the Branch on the roll of members-at-large.

31. Branches in arrears for dues shall have no power to vote in Convention, nor shall any Branch be represented in Convention if its membership be less than three.

32. Branches are required to report to Headquarters annually at least one month before Convention, the condition of the Branch, the number of members, the number of members admitted, expelled, resigned or who have died, during the year, and on the work done by the Branch.

33. Branches may absolve their own members from the payment of dues or fees to the Branch, but in all such cases the Branch remains liable to the Headquarters for the annual dues of all members on the Branch roll.

34. No member shall in any way attempt to involve the Society in political disputes.

35. The Executive Committee may appoint Secretaries for foreign districts.

36. All officers of the Society shall make reports annually to the Convention.

37. No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

38. These By-Laws may be amended by a majority vote at any Convention of the Society.

Upon motion of Mr. Vermillion, seconded by Dr. Tenney, the By-Laws were unanimously adopted as read.

Upon motion of Dr. Tenney, it was resolved that the Secretary of the Society be instructed to send to each Branch a supply of forms of application for membership to the T. S. A.

The Chair then called for letters of greeting, which were read by Mr. Mitchell, as follows:

LETTERS OF GREETING.

THE THEOSOPHICAL SOCIETY—ENGLISH BRANCH.

Secretary's Office, 115 Ethel Street,
New Benwell, Newcastle on Tyne, April 10, 1906.

To the Members of the Theosophical Society in America in Convention assembled.

Comrades: On behalf of the members of the English Branch of the Theosophical Society I send you very hearty fraternal greetings and good wishes.

Also, I desire to take this opportunity to record the gratitude which we feel for the great work which you as a Society, and each of you as individual members, are undertaking and carrying out in the Cause to which our devotion is given. That your work may long continue, and that it may be increasingly endowed with spiritual power and purpose, is, I know, the very earnest hope of every member of our Society.

I sincerely trust that your deliberations in convention will bring with them an added sense of the *true solidarity* which is essential to Theosophical work, and that, from this you will be empowered to carry through the activities of the coming Theosophical year with increased moral strength and determination.

I have also to record an increasing outside interest in Theosophical matters which is evidencing itself around us, and send herewith the report of our newest activity, designed not only with the object of co-ordinating the Branches in the North of England, but also with the object of meeting and coping with the greater spirit of enquiry which is afoot.

I trust that you also have found this growing interest in Theosophical matters in your many Districts and Centres, and that you may thereby be privileged to extend still further the scope of your labors in the Theosophical Cause.

Cordially and fraternally yours,

EDWARD H. WOOF.

NORTHERN FEDERATION OF THEOSOPHICAL SOCIETIES.

The first meeting of the Northern Federation of Theosophical Societies was held in the Memorial Hall of the Temperance Institute, Westgate Road, Newcastle-on-Tyne, on Saturday, March 3d, and at the afternoon session, which commenced at 2.30, a very good number assembled, somewhere between sixty and seventy being present. Besides the members of the Newcastle-on-Tyne and South Shields Theosophical Societies, there were present members from Consett, Darlington, Glasgow, Halifax, Scarborough and Sunderland.

Mr. Jasper Fawcitt occupied the chair and, in opening the session, briefly referred to the North Eastern Federation of Theosophical Societies, which lapsed some years ago. This latter Federation, he pointed out, had a very short life, extending over three meetings only; and this life, he observed, came to an end exactly seven years ago. He also drew attention to the significance of this period which had elapsed between the last life of the Federation and this, its reincarnation, and expressed the hope that the vigor and enthusiasm which characterized the beginning of the present period of activity, would be maintained, and that it would serve to carry this form of work over a long period of usefulness.

He also extended a special welcome to those members and friends who had come from long distances, and asked them to convey to their fellow workers the hearty good will of the members in Federation assembled.

Mrs. Binks, Mr. Samuel Smith and Mr. Duke were then called upon to give short papers on "Methods of Theosophical Work." Many ideas of importance were expressed in these papers, and no doubt the members of the various Branches present would find plenty of suggestions which would be helpful in carrying on the

especial work of their own locality. This was one of the chief objects of the Federation, that a comparison of different ideas should be made upon this vitally important matter, so that the various Branches federated might possibly be enabled to enlarge and expand their scope of work and to introduce, if desirable, new methods into their Lodge activity.

One of the speakers spoke chiefly upon the idea of our attitude towards inquirers, too many of whom were either discouraged or confused by the manner in which their questions were replied to at Lodge meetings. It was urged that one of the greatest responsibilities of members was this—that each was, more or less consciously—a mouthpiece of the Spiritual reality behind the Theosophical Society, and that the attitude of each, such being the case, should be to approach any inquirer on his own ground, meeting his inquiries with patience and fraternal good will.

Another speaker similarly urged that the essence of a successful Theosophical meeting did not so much rest upon numbers, discussion, or even the expounding of certain philosophical or ethical principles, but more upon the inner attitude of those responsible for the meeting. "Where one has the feeling of sympathy with all the rest"—there, he pointed out, was the basis of an ideal Theosophical effort: the sympathetic feeling of this one, he observed, would tend to permeate the whole meeting and to bring about an approximation of the feeling of Brotherhood.

The papers were discussed at length, many of the members giving out exceedingly helpful ideas as to the purposeful carrying out of Theosophical work. One member expressed the opinion that it was the duty of all members to spread the Theosophical Philosophy. Another drew attention to the very wide scope for Theosophical work which was afforded by the newspaper press. Theosophical ideas were applicable to all branches of life—and most events afforded some opportunity for an expression of the bearing of Theosophy towards them, such expression to be embodied in letters to editors. Many other such suggestions were put forward and the very interesting discussion was brought to a close about five o'clock.

It was then decided by a vote of members present to hold the next Federation meeting at Sunderland in July—Mr. Duke being elected chairman for that occasion. Mr. E. Howard Lincoln was re-elected Federation Secretary.

During the afternoon Miss Kate Cross and Mr. Wm. Ellis, Leipzig Conservatoire, very kindly gave several very enjoyable violin and pianoforte solos, which greatly added to the success of the session.

The evening session took the form of a public meeting at which Mr. Edward H. Woof read a paper entitled "Reincarnation: its Meaning and Application." There was a very good number present, many more than in the afternoon, and in the discussion which followed the paper, the lack of opposition to the main ideas expressed was very noticeable. Many very good questions, bearing upon the subject, were asked by strangers, and the Chairman's closing remarks brought a very successful meeting to an end shortly after half-past nine.

It might be added that great benefit has been felt from this Federation meeting —the numbers attending the meetings of the Newcastle Branch being largely increased, that at the meeting in the following week being practically double the ordinary attendance.

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78 Wigmore Street, London, W., April 17, 1906.

Dear Fellow-Workers: It is with great pleasure that I write you on behalf of the members of the H. P. B. Lodge, London, to send hearty greetings and every wish for the success of the convention and the work.

I have carefully read the proposed Constitution, and feel quite sure that our members, if able, would be glad to support it. We hope this new Constitution will be passed in order that the work of the Society may go on with the greatest success.

Yours fraternally,

ARTHUR D. CLARKE.

THE THEOSOPHICAL SOCIETY IN NORWAY.

Harstad, Norway, March 30, 1906.

To the Secretary of the T. S. in America.

Dear Comrade: The Annual Convention is near at hand. Though far off I will try to be with you in mind and heart at the time. By so doing I hope to add my little devotion to that of those present, and to take share in the strong will and unanimity of the convention.

What remedies are we to announce to the world, and what are their values?

Compassion—softens.
Perseverance—overcomes.
Patience—sooths.
Submission—liberates.
Faith—strengthens.
Unselfish work—gladdens.
Devotion—uplifts.

These remedies, are we not to let everyone know them? and to help everyone to use them?—if we ourselves believe in them!

A cheerful greeting to you all!

Fraternally yours,

T. H. KNOFF.

THE THEOSOPHICAL SOCIETY IN GERMANY.

Berlin S.W. 48, den April 3, 1906.

To our Comrades in America in Convention Assembled:

On behalf of the Theosophical Society in Germany, I send the heartiest greetings and best wishes. May success attend all the efforts of your convention!

The sympathetic ties which exist between our societies are proof that your success will not only benefit America but also our land, by inciting us to greater activity for the welfare of the Theosophical Society and for the progress of all mankind.

The past year was a very successful one, not only without, but within. As an organization, the Society has returned to its original lines and adopted its original name, "Theosophical Society in Germany." New members and new branches have joined the Society, and although this does not increase the value of the Society, it is nevertheless a cause of rejoicing. The true worth of a Society is to be found in the realization of its aim: *Altruism* and *Universal Brotherhood.*

In anticipation that your convention will be a great success, and that a small share of the effects will reach us here in Germany, I remain, with fraternal, sincere wishes,

PAUL RAATZ,
Secretary of "T. S. in Germany."

Berlin S. W., den April 3, 1906.

To the Members of the Theosophical Society in America in Convention assembled:

Dear Comrades: We had long been watching for news of the convention in America, and the notice was received with great rejoicing. Several of our members take active interest in the progress of the Society in America, so that it is quite difficult to devote themselves wholly to the work in Germany. This nevertheless does not suffer, as the attraction is more of an inner nature. The result is, that the strength of each increases, as in the case of a magnet.

It is not to be expected at the present time that the Theosophical Society will grow to great proportions. We must be content if it remains its present size. We can nevertheless look back on a successful year. Our public meetings have been very well attended. On several occasions our rooms, which hold about 150 persons, were overcrowded. The interest in study has also increased, and new members are constantly joining the Branch. It is true that all progress is attended by individual struggle, but it is not well to dwell on the dark side of nature's laws. We had better look to the good, the joyful.

We have fine rooms of our own, a public library containing 1,000 volumes and 40 magazines issued regularly. The rooms are open daily and visited by a large number. We have two public lectures every week and one study class for members. Reviewing the past year we can certainly be joyful and thankful to the Soul, which is guiding our work. It is not *our* success, but the results of the aspirations of our brothers in America as well as our own.

Wishing you the best of success in all your efforts at the convention, we remain,

Fraternally yours,

BERLIN BRANCH OF THE T. S.
PAUL RAATZ, *President.*

Individual letters of greeting were also read from Dr. Franz Hartman, of Florence, and Mr. Albert J. Harris, of Toronto.

Reports from Branches.

Reports from the Branches of the T. S. in A. were read by title and will be published in the next issue of The Theosophical Quarterly.

Motion of Thanks.

Upon motion of Mr. Mitchell, duly seconded, the hearty thanks of the convention were extended to the Cincinnati Branch for their warm and hospitable welcome, for the completeness of their arrangements for the comfort of the visiting delegates, and for all the innumerable acts of courtesy and consideration that had done so much to add to the pleasure and sense of brotherliness the visitors had been made to feel.

Upon motion of Mr. Johnston, duly seconded, the thanks of the convention were extended to its chairman, Mr. M. D. Butler, for the able and efficient manner in which he had discharged his duties.

Evening Session.

There being no further business the remainder of the afternoon and the evening sessions were occupied in listening to the visiting delegates tell of the work and activities of their Branches. Among those who spoke were Mr. W. V. Nicum, Mr. G. E. Brittain, Mr. Hanlin Garst, and Mr. P. L. W. Vermillion, of Dayton; Mr. F. A. Bruce, Mr. H. E. Davis, and Mr. A. C. Gorrell, of Indianapolis; Mrs. Weaver and Mr. J. G. Sewell of Louisville; Mrs. F. N. Losee, of Kansas City; Dr. W. A. R. Tenney, Mr. and Mrs. F. C. Benninger, Miss L. M. Benninger, Miss M. D. Holmstedt, and Mrs. A. A. Outcalt, of Cincinnati; Mr. Chas. Johnston, Mr. Griscom and Mr. H. B. Mitchell, of New York. Dr. J. D. Buck, of Cincinnati, also addressed the Society.

An invitation was given to all members of the Society to attend the services of Mr. Bigelow, of the Vine Street Congregational Church, on Sunday morning and a lecture at the same church in the evening by Mr. Charles Johnston, entitled "Is the Sermon on the Mount practical?"

The convention then adjourned.

[Signed] H. B. Mitchell,
Secretary of the Convention.

CORRESPONDENCE CLASS

SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

ANSWERS TO STUDY.

1. Briefly, the First Fundamental Proposition of the Secret Doctrine postulates an "Infinite and Eternal Cause, One Absolute Reality which antecedes all manifested conditioned being," and which is dimly formulated in the terms "Unconscious" and "Unknowable" of current European philosophy. This "Causeless Cause" or "Rootless Root of all that was, is or ever shall be," is "an Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude." (I, 42.)

2. The Second Fundamental Proposition of the Secret Doctrine "is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow. . . . The Eternity of the Universe *in toto,* as a boundless plane [space]; periodically the playground of numberless Universes incessantly manifesting and disappearing." (I, 44-45.)

3. The Secret Doctrine teaches as the Third Fundamental Proposition, "The fundamental identity of all Souls [Minds, Selves, Monads, Atoms or Sparks] with the Universal Over-Soul [Universal Mind—Mahat, or the Manifested Logos], the latter being itself an aspect of the Unknown Root [Brahma, neuter, or the First or Unmanifested Logos], and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation in accordance with Cyclic or Karmic law, during the whole term." (I, 31 and note; 45, 49, 381, 620, 623, 636; *Transactions of the Blavatsky Lodge,* part II, 20, 32, 40.) "The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." (I, 45.)

4. The essence of these three Fundamental Propositions appears to be: The existence of numberless individual Egos, Souls or Minds of different degrees of intelligence or development, these form greater and wiser and more powerful collective or compound Souls of different degrees, and these in turn form the One All, the Absolute. The Three Fundamental Propositions also teach the incessant though periodical manifestations of these Souls, and their constant and eternal progression —development of self-consciousness. (I, 49, 70, 145, 626-7, 679; II, 95; see also THE THEOSOPHICAL QUARTERLY, Oct., 1905, 323-330.)

5. *Evolve* means "to unfold, open and expand." To unfold or develop by a process of natural, consecutive, or logical growth from, or as if from, a germ, latent state, or plan. To bring forth or make manifest by action of any kind. To open or disclose itself. So *Evolution* is an unrolling or opening out; a manifestation of that within or of that which was relatively latent, dormant or inactive. *Involve* is the opposite or reverse of *Evolve,* and therefore means to infold, roll-up, or inclose, and *Involution* is the act of involving or infolding, etc. One necessitates the other; Involution must follow Evolution. We can think of the One or All involving into the Many, and the Many afterwards evolving or disclosing the One. "Brahman, or Brahm, is derived from the root *brih,* to grow or expand." (I, 37, note; *Key to Theosophy,* 3d ed., 31, 43-45, 57.)

6. *Unmanifested* means not evident, not clear, not plain, not palpable, latent, dormant or inactive, not absolutely inactive, but relatively so. There is really no such state as absolute inactivity. Hence, the state or condition of the Universe or Logos during Pralaya. *Unmanifested* does not mean annihilated or complete abstraction from substance, nor does it mean complete inactivity, for there is "Eternal Ceaseless Motion" during Pralaya as well as during Manvantara. "Immutability" as used in the First Proposition has a different meaning, which shall be explained in the next Correspondence Class Study. *Manifested* means the opposite of *Unmanifested,* or that which is visible or apparent. The Manifested

is the same as the Unmanifested in a different state—not rate—of vibration, and a different state of consciousness. "The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity." But we should remember that this rest is not inactivity, but another kind of activity, as it were. In strict truth, Universal Mind (Manifested Logos) is only another name for the Absolute (Unmanifested Logos). (I, 32, 42-43, 86-87; *Trans.* I, 10, 18, 19; II, 46.) "That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the Universal Soul."

7. The cause of Evolution and Manifestation is the Logos, the Self in general. In another sense, and perhaps more directly, the cause is the desire or will of the Logos or Great Mind, to become more developed, enriched, more perfect and more blissful. As below, so above. "Man is the Microcosm of the Macrocosm." To know the real cause of Man's evolution is to know the real cause of the evolution of the One All. If man is enriched by evolution, then is the Whole enriched. A single man or individual cannot be improved in the least without improving the Whole—the All. It cannot be out of place here to give the words of a Master as bearing upon the doctrine of analogy and correspondences. "Everything follows analogy. 'As above, so below.' Man is the Microcosm of the Macrocosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual." "Analogy is thus the surest guide to the comprehension of the Occult teachings." (I, 43, 74, 196, 200, 210.)

8. Metaphysics is the foundation or basis of all sciences. The science of the inward and essential nature of things. The prefix *meta* means "beyond." Metaphysics traces the various branches of human knowledge to their first principles in the human mind. "It is the one study which will give us a philosophical basis for religion and ethics." It is clearer and more exact than the most exact sciences which are built on it. (See *Century Dictionary* or any good dictionary. S. D. I, 552-5. Look up all the references to *Metaphysics* in the Index of the S. D.)

9. Esoteric Wisdom or Occult Knowledge is *not* possible without the study and understanding of Metaphysics. "Metaphysics deals with the Real because the Ideal." W. Q. J. said it was "useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme." *Path,* May, 1891, 39. (I, 76-77, 192-3, 593, 643; II, 686.)

10. It must be remembered that the study of Occultism proceeds from Universals to Particulars and not in the reverse way, as accepted by science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, elaborated a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth, the aphorism of Hermetic Wisdom, "As above, so below," applies to all Esoteric instruction, but we must begin with the "above"; we must learn the formula before we can sum the series.

STUDY II.

First Fundamental Proposition.

1. What is the meaning of the term "Absolute"?
2. What is the meaning of "Absoluteness" or Parabrahman?
3. What do you understand the "Causeless Cause" or "Rootless Root" to be?
4. What is the First Cause?
5. What is the Logos?
6. Is there more than one Logos? Explain the meaning of the Three and Seven Logoi.
7. Is there more than one Unmanifested Logos, preceding manifestation?
8. What is the difference, if any, between a Logos and a Monad?
9. What is the real meaning of the term "Immutable" as used in this Proposition?
10. Are we to understand by the words "on which all speculation is impossible, since it transcends the power of human conception," that we can know nothing whatever about this Eternal Principle, and that it is useless to attempt to study or speculate on it? In other words, is it really absolutely "unthinkable and unspeakable," or "beyond all thought or speculation"?
11. Is it a fact that this "One Reality" is absolutely devoid of *all* attributes whatever, and if you think not, state what are its attributes?
12. What is the difference, if any, between Parabrahm and Brahman or Brahma (neuter)?
13. Is the "One Reality" entirely or completely "unconscious" at any time?